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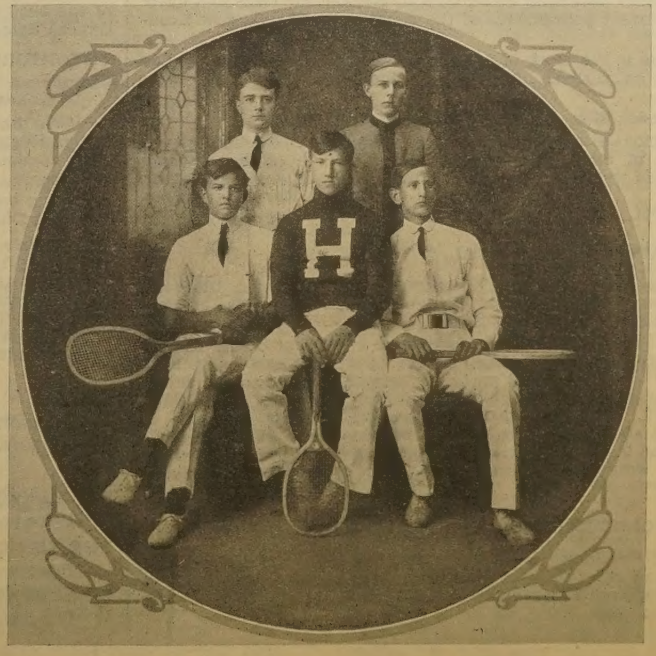

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A Weekly Record of the News, the Work, and the Thought of the Church.

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AD CLERUM.

"Qui sacerdos estis, missae sacrificium saepius facite, sancte et religiose. In ea sanctissimi sacrificii actione ab erroribus, vel levissimis omnino cavete. Qua de illo pie, riteque celebrando praescripta sunt, ea vos studiose, diligenterque servate.

"Quae si magna in aliis vitae Christianae institutis requiritur, certe in vobis, qui mysteriorum Dei ministri, divinaeque gratiae dispensatores estis, major inesse debet.

"Ne omittite diebus festis inter missarum solemnia aliquid ex iis, quae in missa leguntur, fidelibus exponere, et sanctissimi illius sacrificii mysterium aliquod explanare, et aliquando sanctiores illius sacrarum coeremoniarum, rituumque rationes, et significationes explicare, quo diligentius instructi in dies sacrosancto illi sacrificio religiosus intersint."—*S. Caroli Borrom., Admon.*

ON the coming Sunday the Holy Cross shines forth, as the symbol of God's love for His people, as the standard of those who love Him.

In the Epistle the Cross is set forth as "the glory of the Christian Name." In the attractive power of divine love there revealed, "the world is crucified unto" every true disciple, is condemned as a thing abhorred.

And the world retaliates in full measure. It recognizes that the issue is clearly drawn, and treats the follower of Christ as it treated his Master—"I unto the world."

So, in the Gospel, we have the Two Standards under one or other of which we are now and shall be when we die. The choice is not merely *left* to us, it is *required* of us. "No man can serve two masters." "Ye cannot serve God and Mammon."

And the Gospel goes on, in practical fashion, to picture the attitude of those arrayed under each Standard. The followers of Mammon may not be outwardly vicious, but to them the things of time and sense are of supreme importance. The children of the Father seek "first the kingdom of God and His righteousness," and inherit all things in Him.

The Collect shows us the Church as the host of those whose only strength is in the Crucified, and who, in following His Cross, are kept "from all things hurtful," and led "to all things profitable to" their "salvation."

What does the Cross mean to us? †

A SAILOR had been wounded in a wreck, and was brought to shore. The fever was great, and he was dying. His comrades gathered around him in a little fishing-house, and the physician said, "He won't live long." The sailor was out of his mind until near the close. But within a few minutes of his death he looked around and called one comrade after another, bade them good-bye, and then sank off into sleep. Finally, as it was time for his medicine again, and one of the sailors shook him and said, "Mate, how are you now?" he looked up into the eyes of his friend and said, "My anchor holds!" It was the last thing he said. At the funeral service, you can imagine how powerful was the impression it made upon his hearers when the preacher quoted the dying words, "My anchor holds!"

Does your anchor hold? If it holds now it will hold when death comes. If it fails now, how will it do in the swelling of Jordan? Jesus Christ is the only anchor that will hold in the dying hour. Lay hold of Him now by a living faith, and then hold on.—*Selected.*

THE autumn re-invigoration of the work of the Church is upon us. Parochial activities, suspended or weakened during the summer, are revived. A new impetus is, or ought to be, given to Church work. We must take up again the threads that have been dropped.

The Sunday School must be re-opened with new life. Courses of study ought to be carefully planned out for the year—not left to the haphazard selection of individual teachers. New and intelligent efforts to improve our parochial agencies for educating our children ought to be made.

Many diocesan Sunday School Institutes and Commissions have been formed; workers ought to come into touch with them. Books have been written, showing better and more scientific ways of child training in religious matters; workers ought to read them. Lecture courses and teacher-training classes are in course of formation in some places; workers ought to attend them.

Let us be in earnest. We have one hour a week in which the opportunity is given the Church to train hundreds of thousands of children. The time is painfully inadequate; but we are almost criminal toward God and the Church if it be wasted, as frequently it has been. Let us study to use it to best advantage.

LET us, the Church's laymen, also try at this beginning of a new season of work, to advance a jog ahead of where we stood last year. Let us try to broaden our religious horizon; to have interests beyond those we had last year; to remember that the Church of the Living God is not cramped within the four walls of the building, great or small, in which we worship.

Let us cultivate an interest in the general work of the Church at large. We cannot all be deputies to General Convention, nor can a great number of us attend its instructive sessions as listeners; but we can follow with intelligent interest the reports of what is said and done in that Convention, and we can try to appreciate the real bearings of the measures therein proposed and discussed.

Wake up, fellow Churchmen! The owl is the symbol of wisdom, and also of day-time drowsiness. The two characteristics are sometimes combined in others than owls. Let us be both wise and also wide awake and active.

LET the men of the Church, and particularly the young men, arrange, as far as possible, to attend the National Convention of the Brotherhood of St. Andrew, which gathers in Philadelphia at the close of the present month. None who have not attended these conventions can realize what an impetus is therein given to the spiritual life of the individual and to the working force of the parish. It would be an investment well made if many parishes would send delegations of their men to this Convention, obliging them to attend all its sessions in return, possibly, for having their expenses paid in part or in whole by parochial subscription. If they are not men whose hearts are of putty and heads of stone, they will gain so largely in spiritual efficiency by this means, as to react helpfully upon their parishes.

Will Brotherhood men in particular, and other Churchmen in general, make every effort to take part as extensively as may be within the range of possibility, in this great convention? Philadelphia will, as she always does, do credit to herself as hostess.

WE SINCERELY hope that laymen in the Dioceses of the Middle West embracing the states of Ohio, Indiana, Illinois, Michigan, and Wisconsin, will make a supreme effort to be present and to take part in the Laymen's Missionary Conference of one day, which is arranged to be held in Detroit on November 15th, under the auspices of the general missionary authorities and with the full coöperation of a local Church organization in Detroit. Probably there is no part of our country where there can be found a larger number of men interested in the study of social and civic subjects, and the wider affairs of the nation, than here in the Middle West. In Cleveland, Cincinnati, Detroit, Chicago, Milwaukee, and other cities, the larger part of the leaders in, and the contributors to institutional enterprises are Churchmen. Among these men, there are many who are alive to the increasing opportunities given in the Church for the upbuilding of character and the strengthening of the nation. It is good to afford these men an occasion of getting together. They ought to know each other. They like to know the opinions of those who are in similar positions with them in the Church. Some of them are good speakers upon subjects pertaining to the Church. These will be at these meetings, and will take part.

However, what is most wanted, is a gathering of the nature of a conference, where the freest sort of enquiry into the exact conditions of missionary activities and Church extension can be made; and for this, if we may judge from the programme, provision has been made. Laymen from the Board of Managers at New York have promised to come and reply to questions, and take into consideration what may be said upon the administration of the missionary affairs of the Church. Laymen of the Standing Committees of the Dioceses embraced within the Third Missionary District, comprising these states, will be there. Deputies to the General Convention from the Dioceses in these states will also be present.

The parishes east of the Alleghanies are fully half a century ahead of us in point of information on missionary matters. The visit of the missionary is not so frequent here as in the East. Distances are too great and response to appeals too feeble to admit of their travel among us on any considerable scale. We lose more than they do by this condition. Information must be conveyed to our parishes more generally and systematically than is being done at present. By this it is not meant that the Church in the Middle West has been asleep. That it has been somewhat drowsy on missionary subjects is owing, perhaps, to the fact that we have not met with each other, and talked about it as much as we might have done. Our apathy has been fostered by our ignorance.

The tentative programme of the Conference, sent out by the Secretary of the Commission on General Missions of the Diocese of Michigan, as printed in the columns of diocesan correspondence, is a step in the right direction. The modern missionary movement is, without doubt, one of the most conspicuous and hopeful of the religious movements of our time. The Church in England, with its great missionary societies, has set us a noble example, an example the Church in the United States should be quick to follow. At this Conference information will be given as to the character and worth of this example, and the methods by which the Church in our land can be made more effective in its work.

REFORM OF OUR CANON ON MARRIAGE AND DIVORCE.

WE HAVE already expressed the belief that the most important subject requiring legislation at the approaching General Convention is that of the revision of the existing canon on Marriage and Divorce.

There are two main reasons why the present canon on the subject gravely needs revision.

The first of these is that its terms are not so unmistakable as to render its purport beyond question. The *intent* to prohibit our clergy from solemnizing any marriage of persons divorced other than for the cause of adultery, would seem to be so clear as not to be subject to reasonable question; but whether its language does actually restrain them from performing such marriages is not so certain. At any rate, clergymen with lax "views" on the subject have been found who have violated the spirit of the canon, by performing marriages of persons divorced for other than the single exceptional cause, and have defended themselves on the ground that the language of the canon does not explicitly restrain them from such action. In a notorious and deplorable instance of the sort that transpired in a Southern Diocese, the offending priest was upheld in his lax construction of the canon by his Bishop, since deceased, and was afterward transferred with technically clean papers by the successor of that Bishop to another Diocese. The fact that the priest in question not only violated the evident intent of the canon, but also, in the judgment of most Churchmen, was guilty of condoning and abetting a serious infraction of God's moral law, and that on the part of a brother priest, did not, it was held, make it possible to restrain him from the further exercise of his ministry. Nor is this the only instance of the kind. Surely, then, all Churchmen ought certainly to agree at least that our canon on the subject should be made so plain that its meaning shall be beyond dispute.

The second reason for holding new legislation to be urgently needed, is in order to remove the present anomaly whereby re-marriage is permitted to the "innocent party" in a divorce for the cause of adultery, especially as this permission is coupled with no safeguards tending to establish the guilt of the other

party. In practice, too often the guilt of the absent party has been assumed simply on the unsupported testimony of the party claiming to be innocent. It has often seemed to be overlooked, that to proclaim A. to be the innocent party in a divorce for adultery, is tantamount to the proclamation of the guilt of B., the other party to the unhappy marriage. Now the civil law, and every principle of justice, holds B. to be innocent of crime until crime is directly proven against him; and it remains for the Church alone, in defiance of law and justice, to assume the guilt of B., so that A. may be held to be both innocent and also grossly sinned against by B.! And this judgment against B. as guilty of violation of his or her marriage vows, is pronounced by the Church without so much as citing B. to appear in his own defense, without hearing witnesses, and, absolutely, upon the sole testimony of the party who has a selfish interest in establishing his guilt! Surely, every Churchman ought to recoil against this monstrous injustice on the part of our canon law, and ought to demand that no person be assumed to be the *innocent* party in an action for divorce for the cause of adultery, until the *guilt* of the other party first be established beyond reasonable doubt after due process of law, and the innocence of the second party, with the absence of any collusion either in the alleged crime or in the action for divorce, be also established. For this second cause, the Church ought to be unanimous in demanding the reform of our present canon.

Many Churchmen will go with us further than this, and demand that the present canonical exception be omitted entirely; but before we reach that consideration, we would lay emphasis upon the necessity for revision of our canon law upon the subject by the removal of the anomalies already mentioned, wholly apart from the reasons demanding reform which we shall consider next. At least thus far, the Church ought to be unanimous.

But many of us hold that the tenure of the marriage contract stated in the marriage service, ought also to be the tenure recognized in the canons; that is to say, that in every case Holy Matrimony be entered upon "until death us do part."

Those who have followed the subject in the several papers that have appeared in our columns during the past year, will be familiar with the grounds upon which the recognition of this higher ideal is demanded. We shall not now repeat the arguments; but one or two practical phases of the subject that have seemed not clear in the minds of some must be touched upon.

It is sometimes assumed that the act of violation of the marriage vow does itself break the marriage bond, so that the marriage previously existing is thereby broken off. Thus, the Rev. Dr. McKim quoted with approval in The Living Church of July 30th the proposition that "Adultery is the one cause which *destroys marriage physically* by confusion of blood. It is the one cause which *takes away the very ground* of the mutual contract, and makes its continuance *impossible*. It is the one cause which *destroys* the social or civil contract, because it ruins the family, on which society and civil government are based" (italics ours).

But do those who maintain this position reflect upon its serious consequences? If B. commits the heinous sin unknown to A., his wife, and thereafter returns to her—circumstances, unhappily, that are of the widest occurrence—it would then follow that, all unknown to A., she *is living with one who has ceased to be her husband!* According to this theory, the marriage has become "destroyed"; "its continuance impossible"; the "social or civil contract" is "destroyed." The wife whose worldly husband—"one of the boys"—is none too strict, must frequently be in doubt whether she be a wife or not. The theory makes many a wife's marriage an uncertainty, and many, many children borne by pure women who believe themselves to be wives, illegitimate. Surely one cannot seriously maintain that position. But the only alternative to it, on the hypothesis that the marriage is *ipso facto* broken, is that *not the crime, but the discovery of it* breaks the bond; that so long as the sin is secret, and the injured wife does not know of the perfidy of him who has been false to her, her own wifehood is secured; but that the discovery of the crime breaks the bond. Is, then, the essence of the sin in the commission of the crime, or in its being found out? Surely the latter cannot be maintained; but the former is equally intolerable.

But if the innocent party may be freed from the marriage bond, not because it has *ipso facto* been broken by an act of infidelity, but because some exterior power has the right to terminate it, then it follows that the marriage is simply a contract that is dissoluble by exterior authority for alleged sufficient cause. The high ideal of a marriage "till death us do part" then glides away into ethereal mist. No longer is marriage a type in which we may see the sacred relationship existing between Christ and His Church. No longer is it a thing pure and holy and beautiful. It becomes only a carnal relationship, assumed for pleasure, dissoluble at pleasure.

For if adultery does not break the marriage bond and yet the marriage bond may by reason of it be repudiated and a new marriage bond be assumed, it is wholly illogical to forbid a like liberty to the guilty party, or to forbid divorce with the right of re-marriage for other causes as well. The marriage bond must in that event be one that is easily liable to termination.

Such are some of the difficulties into which we fall, when we try to defend the right to re-marriage of one divorced by reason of the guilt of the other party.

If that guilt has broken the bond, the world is peopled with illegitimate children, borne by pure and noble women to men to whom their marriage has been dissolved without their knowledge.

Or if the discovery of that guilt has broken the bond, then the sin has consisted, not in the criminal act, but in being found out.

Or if the bond withstood the shock of the act of unfaithfulness, but yet could be dissolved by a court, for that or any other cause, then the court has the right and the power to step in between a man and his wife, and to rend asunder those whom God's priest has pronounced to have been joined together by God Himself; then, not the sin, but an act of court has dissolved a marriage that would otherwise have remained intact.

Let those who are satisfied with the lower ideal, choose for themselves upon which of these grounds they will justify themselves. Any one of them robs the marriage service of its meaning, the marriage relation of its beauty, and the marriage symbolism of its force.

Happily, the Church now seems to have reached the point where she is ready to enact the higher ideal. The proposed canon reported by the Joint Commission on the Revision of the Canons prohibits all re-marriage of persons divorced, during the lifetime of the other party, except where the divorce is given for causes arising before marriage. We sincerely hope that the proposed reform will be enacted.

The fact that in the revision proposed, no provision is made for the canonical punishment of parties uncanonically married, is one that we shall consider next week.

In reporting a number of Divorce proceedings on one day last week, the Chicago *Tribune* performed a service to the cause of morality by interspersing some terse quotations on the subject of the marriage relation between the articles. Some of those quotations are the following:

"Marriage is not a contract, but a sacrament, and honesty, truth, purity, and righteousness are thrown aside when you separate those of one flesh and blood."—*The Rev. James S. Stone, D.D.*

"I fail to see how there can be an innocent party to a divorce."—*Bishop Scarborough.*

"Polygamy comprehends a group of wives at one time, while divorce simply means driving them in tandems."—*W. Bourke Cockran.*

"Educated women must array their sex in compact, resistless phalanx against a social evil, alarming, degrading, demoralizing, which steadily has become too common to provoke surprise—the transformation of marriage from a sacrament of God into a thoughtless and headlong business or social arrangement to be dissolved almost at pleasure."—*Whitelaw Reid.*

"There is a social scourge more blighting and more destructive of family life than Mormonism. It is the fearfully increasing number of divorce mills in the United States. These mills are slowly but surely grinding the domestic altars of the nation."—*Cardinal Gibbons.*

From the same issue of the *Tribune* we have taken the following:

"The Census Bureau estimates the number of divorced people in the United States at 51,538, of whom 32,205 are women and 18,384 are men.

"The following table gives a list of the principal cities and the number of divorced people among their inhabitants:"

	Men.	Women.	Total.
Chicago	1,873	2,468	4,341
New York	784	1,362	2,146
Philadelphia	745	1,027	1,772
San Francisco	749	1,011	1,760
St. Louis	601	995	1,596

	Men.	Women.	Total.
Indianapolis	512	879	1,391
Boston	425	781	1,206
Kansas City	432	672	1,104
Cleveland	388	670	1,058
Louisville	349	685	1,034
Baltimore	356	632	988
Brooklyn	350	601	951
Milwaukee	293	564	857
Cincinnati	289	554	843
Washington	302	519	821
New Orleans	279	530	809
Minneapolis	312	458	770
Denver	237	418	655
Detroit	264	463	727
St. Joseph	352	327	679
Columbus	243	345	588
Buffalo	197	298	495
Omaha	249	236	485
Grand Rapids	147	305	452
Toledo	159	272	431
Peoria	183	227	410

This list of course does not embrace the larger number of persons divorced, but re-married. The list printed is a sad commentary on the failure of hopes for married happiness, due generally, if not invariably, to the fault of one or both parties to the marriage; but the unprinted list, in which divorce has been followed by a marriage that infringes upon the moral integrity of the American people and that has cleft homes and natural ties asunder, is that which contains the measure of American degradation of the purity of marriage.

WHY should there be such apathy among the clergy toward spiritual work not directly routine?

Each of the Church papers recently contained a courteous letter signed by members of the College committee of the Brotherhood of St. Andrew, asking the clergy to communicate to that committee the names of students from their several parishes who are expecting to be away from home at any school or college during the winter. The request has also twice been commended editorially in The Living Church. We are informed that thus far only eight or ten names have been sent in response to those letters, and that not one of the clergy has responded to them. At the same time, the Brotherhood committee has been advised by a like committee of the Y. M. C. A., of the names of fifty-two students, who are Churchmen, in the various colleges.

The condition is really most discouraging. At no time does a boy or a young man so seriously need wise and kindly assistance in his life, as when he has first gone from home to school. The Church has not been able to provide on any considerable scale for the education of her own sons. These are to be found very largely in secular or alien institutions of learning. The Church does not easily follow them there. Moral and religious influences which may have been given in the home, must suddenly find themselves opposed by those insidious and sometimes open temptations to immorality and irreligion which, as everyone knows, attend school and college life. The restraints of home and of Church are lost.

Now the Brotherhood is trying to follow these boys and young men during their school life, and its organization is such that it has the opportunity to do so in more practical manner than, probably, does any other agency in the Church. Does it not seem as though the parish clergy would be glad to co-operate with it? Why do they not do so?

If the Y. M. C. A. has the information and the clergy have not, does it not seem as though the Y. M. C. A. was doing better parish work in this particular than are those who are held responsible by Almighty God for the spiritual care of their cures, and who have been solemnly warned what is "the greatness of the fault and also the horrible punishment that will ensue," if any of their flock "do take any hurt or hindrance by reason of [their] negligence"? We sometimes wonder that this warning, given them at their ordination, can rest so lightly upon many of the clergy.

The efficiency of the Church ought to be more highly developed than appears to be the case.

By special request, the letter is published again in the Correspondence columns of the present issue. Some may yet have the willingness to invoke, or at least to permit, the good offices of the Brotherhood in connection with these absent Churchmen. Such are again invited to communicate the names of such students to the chairman of the College committee, B.S.A., Mr. Robert H. Gardiner, Gardiner, Maine.

That the Brotherhood is alive to the need and is seeking to meet it, is a happy indication of the value of the work of that organization in the Church.

WE WOULD direct special attention to the matter printed under the diocesan heading of Albany in this issue, pertaining to the action taken in that Diocese looking toward closer relations with representatives within its bounds, of the ancient Apostolic Churches of the East. It is a pleasure to note in so representative a Diocese that this sympathetic action has been taken.

There has, in recent years, been a large emigration to America of members of Oriental nations. Some of these, as the Russians and Armenians, are under a localized hierarchy of their several Churches, having Bishops within the United States. Others, as especially the Greeks, are devoid of pastoral care, except where local priests of the national Church perform local work, but with no general supervision. Each of the organized foreign hierarchies is desirous of maintaining friendly relations with the American Church; while in the instances of unorganized bodies the feeling toward us varies all the way from warm friendship to semi-hostility. It is our obvious duty to promote such friendship wherever it is within our power to do so.

IT IS a pleasure to give expression to the welcome which the Church and the people of the United States give *ex animo* to His Grace, the Archbishop of Canterbury, as he now enters this country after spending some ten days with our neighbors in Canada. American Churchmen have a warmer, a closer tie to the mother country than have others of this nation, and the representative of the mother Church is received as one of us, and not as an alien.

It will be the wish of all that His Grace may spend a profitable and an enjoyable visit in this country, and that the mother and the daughter Churches may by it be brought into even closer sympathy with each other.

ANSWERS TO CORRESPONDENTS.

W. W. R.—One person, with the priest, constitutes a congregation sufficient for the celebration of the Holy Communion.

Two Enquirers:—(1) Certainly no priest has authority to begin a celebration of the Holy Communion at the "Invitation," omitting all that portion up to and including the Offertory.

(2) The Church requires the use of certain lessons taken from the deutero-canonical books, and no Bible omitting those books is the Bible of the Church.

(3) In a congregation worshipping in a foreign tongue, it is necessary to use unauthorized service books, since no translations have been set forth by authority of the Church.

(4) There is no direct canonical provision permitting the use of our churches for the services of clergymen of the Oriental communions; but since the validity of the orders of those clergymen is recognized by this Church, it is commonly held that these do not come within the prohibitions of the canons, and that, by license of the Bishop, they may be permitted to officiate in our churches, primarily for their own congregations.

(5) The question as to what bodies of Christians are "in communion with this Church" has only of late years arisen by reason of new and friendly relations with several foreign communions of the Catholic Church localized in this country. The Preface to the Ordinal states distinctly the limitation of such bodies to those whose ministers have "had Episcopal Consecration or Ordination." Beyond that, except in connection with the Churches of the Anglican Communion, the question is too new to have been yet determined.

(6) Interpretations of the canon forbidding a lay-reader to assume "the dress appropriate to clergymen" are conflicting. In some Dioceses it is held to prohibit the use of the surplice and cassock by a lay-reader, though illogically, because these are universally permitted to choristers. In other Dioceses, and with far more reason, the prohibition is understood to apply to those vestments that relate distinctively to the priesthood, as the stole, the chasuble, etc.

(7) For a lay-reader to assume the title "Reverend" would be a violation of the canons of good taste and common sense. There would also be danger that he might be advertised, as was one quite recently by a Bishop in such an event, as an evident fraud, by reason of such assumption. A wise Bishop is usually able to meet such a condition. Neither can a lay-reader claim rightly to be a "pastor." In such instances, however, the violation is one of the English language, rather than of written law.

(8) A solo in any part of divine worship is only defensible as being part of the worship offered by an expert in singing and addressed to Almighty God. For a singer to "advance from the stalls and face the congregation for the purpose" would certainly be unfitting.

Layman.—Probably the little manual, *Sursum Corda*, will best meet your needs. Price in limp cloth, 57 cts.; in leather, $1.57. *The Private Prayer Book* (50 cts.) is also excellent, but is not arranged by the days of the week.

Perplexed Catholic.—(1) No. (2) No.

TWO NEW ENGLISH BISHOPRICS CREATED

Bills Establishing the Sees of Southwark and Birmingham Successfully Passed

DIOCESES MUST AWAIT COMPLETION OF ENDOWMENT FUNDS

Increase of Deacons at Trinity Ordinations

OTHER ENGLISH CHURCH NEWS.

The Living Church News Bureau,
London, Vigil of St. Bartholomew, 1904.

THE creation of the new sees of Southwark and Birmingham is happily, at last, an accomplished fact legislatively, and all that now remains to be done to bring them practically into existence is to raise the balance of the fund required for the endowment of the two sees. The bitter opposition to the division of the present unwieldy Dioceses of Rochester and Worcester, on the part of both Church Associationists and Protestant Dissenters of the rabid type, dogged the progress of the Bishoprics Bill through the House of Commons until the very last. The following amendment standing at the report stage of the Bill, in the name of Mr. Coningsby R. Disraeli (nephew and heir of the Earl of Beaconsfield), and which the Speaker ruled out of order, was certainly a curiosity of its kind:

"After the end of fourteen years from the passing of this Act, these Bishoprics, together with their rights and emoluments, shall cease to exist. But in place of such existing Bishopric, which is still in existence at the end of such period, there shall be granted at the next meeting of Parliament an annual appointment to such Bishopric. Provided always that a renewal of such appointment may be refused on grounds personal to the holders of the said office."

A *Te Deum* was sung at St. Saviour's Collegiate Church, Southwark, after Evensong last Sunday, as an act of thanksgiving for the passing of the Southwark and Birmingham Bishoprics Bill. It may now, I think, be assumed as a foregone conclusion, that the Bishop of Rochester will elect to continue his work in South London and thus become the first Bishop of Southwark; while it is also pretty certain that such an ardent Christian Socialist as the present Bishop of Worcester will vacate his see for the new one of Birmingham.

The Trinity Ordination lists just now analyzed, as usual, in the columns of the *Guardian* would seem to show that the tide which has so long been ebbing in relation to the supply of clergy, is now flowing in. The lists in question yield a total of 184 deacons, as compared with 165 deacons at the corresponding season last year, and this though there were this year no Ordinations at Bangor, Hereford, and Ripon. With regard to the diocesan distribution of the deacons, the most noteworthy increases were as follows (the brackets denoting last year's figures): London, 19 (13); Exeter, 7 (2); Liverpool, 13 (3); Manchester, 12 (5); Oxford, 4 (—); while for the colonies, 17 (8). An analysis of the educational antecedents of the deacons gives, *inter alia*, the following results: Oxford, 42; Cambridge, 37; Durham, 16; C. M. S. College, Islington, 14; St. Augustine's, Canterbury, 2; House of the Sacred Mission, Kelham (Fr. Kelly's), 2. There was a marked decrease in the proportion of Oxford and Cambridge men, and also of graduates of other Universities. The number of priests ordained was 180, as against 178 in 1903.

The Archbishop of Canterbury received at Lambeth Palace yesterday week the Armenian Archbishops of America and Perso-India and Dr. Loris Melikoff, who are charged with a mission from the Catholicos of Etchmiadzin, the Supreme Patriarch of all Armenians. The Guardian says:

"Mr. George Russell read an address on behalf of the Archbishops, whom he presented to the Primate, and stated that the honor of presenting the Archbishops had been entrusted to him because of his lifelong connection with the movement toward establishing friendly relations with the Eastern Churches, and especially with such a suffering nation as Armenia. The Archbishop evinced much interest in the cause represented by his visitors, the interview lasting about forty minutes. Afterward the party left cards at the residences of the Bishop of London and the Bishop of Rochester."

By the invitation of Sir Philip and Lady Mainwaring of Peover Hall, Cheshire, Lord Halifax and a large number of members of the English Church Union in Cheshire, and their friends, assembled about a fortnight ago within the ancient wing of that stately mansion, for the purpose of supporting the retention of the Athanasian Creed in the Office of Matins in the Church of England. The Rev. F. A. Holland, vicar of Over Peover, presided over the meeting, the purpose of which, he said, was to hear an address from Viscount Halifax on the Athanasian Creed. It was for the purpose of bearing witness to the truth of the heritage of faith that they had gathered there that day, and he was therefore very thankful to see there were many present who did not belong to the Union, besides the many who did belong to it. Lord Halifax, who was greeted with hearty applause upon rising to speak, said (to quote from the *Church Times*) he was very glad to think that this was a matter which appealed to many others than those who belonged to the Union; and the subject was so important because he thought so many people had not thought the matter out and really considered what the question involved. The present attack on the position and use of the Athanasian Creed brought home to them in regard to the defence of Catholic doctrine or practice "that it was never possible for them to lay down their arms." Referring to the previous attack on the Creed some thirty years ago, that attack was, humanly speaking, defeated, "not by any action of the episcopate—many of whom, like Archbishop Tait, were openly in favor of putting the Creed on one side, and dropping its use in the services of the Church—but by the action of Dr. Pusey and Canon Liddon, amongst the clergy, and by such men amongst the laity as the late Prime Minister, Lord Salisbury, and the late Lord Beauchamp." Lord Halifax then reminded his hearers of what Dr. Pusey said on this subject at that particular crisis—by quoting from certain letters of his to Archbishop Tait and the then Bishop of Winchester, and from his petition to Convocation in 1872. Passing on to the present Primate's attitude and, in particular, to that Most Rev. Prelate's answer on the recent occasion when a deputation waited upon him in defence of the Creed, his lordship could not find much satisfaction in such an answer: "It was an answer which did not seem to him to go to the heart of the question." ("Hear," "hear.") "On the contrary, it convinced him that the danger was as great as ever, and that they had to redouble their exertions if they were to preserve the use of the Creed in the Church of England." ("Hear," "hear.") Dealing with the alleged objections urged against the use of the Creed, his conviction was, though it was painful to have to say it, that what was really meant by the objection to the Creed, "was that it was not believed." In conclusion, Lord Halifax believed there never was a time when it was more their bounden duty to defend the position they had taken up, "and to hand down, intact, to their children what they had inherited, and say that they were not willing to see the laws of the Church of England altered." (Applause.)

Although no amendment was moved at the recent debate on the Education vote on the House of Commons, no doubt the debate has materially strengthened the position of the Church Schools Emergency League, and others who are fighting the Board of Education in defence of the immemorial practice of taking parochial school children to church for religious instruction. The members of the House who took part in the discussion on the Church side of the question included, among others, Mr. Cripps, Sir J. Gorst (the member for Cambridge University, and Sir W. Anson's predecessor at the Education Board), and Lord Hugh Cecil; while those who supported the new and distinctly "undenominational" policy of the B. E. in relation to this matter, were Mr. Lloyd George (the leading Welsh Protestant politician), Mr. James Bryce (who is a Scottish Presbyterian), and Mr. A. Taylor (the well-known Liverpool Church Associationist). Sir William Anson, in his *apologia*, utterly failed—as the *Guardian* well says—to make out any good ground for the action of the Board in prohibiting the attendance of school children at church. Our only remedy lies (now writes the Secretary of the C. S. E. L.) "in united and persistent agitation and appeals to the law courts."

Just on the eve of sailing for America, the Primate received replies from the respective parties to whom his Grace had addressed a letter with an offer of mediation in the present situation in Scotland, between the Free Presbyterian body and the seceders who are now United Free Presbyterians. The Moderator of the Free Presbyterian body thanked the Primate for his interest in their affairs, and promised to submit his Grace's offer to his brethren who are responsible for guiding the policy of their religious body. Principal Rainy, having consulted the Advisory Committee of the United Free Presbyterian body, also thanked the Primate for the interest he had been led to take in their difficulties, etc., and they felt deeply that aid given by men like Dr. Davidson, "occupying a high place in general esteem and known to be concerned simply for the welfare of their common country," might prove to be of the highest value.

For the present they could only report to him the actual state of affairs—as Principal Rainy then proceeded to do. In conclusion, he said that if the idea of the permanent settlement of the questions of property came to be practically discussed with a view to Parliamentary action, then would be the stage at which the aid of disinterested men of Parliamentary position, and commanding general confidence, would be most important.

The London correspondent of the *Manchester Guardian* has had a conversation with a London Scotsman respecting the tenor of Principal Rainy's reply to the Primate. He saw in that reply (what must also be obvious to everybody else) a courteous acknowledgment of the Primate's letter, but beyond that there was nothing to show that the U. F. P. body were inclined, when the time was ripe, to accept his Grace's offer: "There was not a word in the letter apart from the inscription which would indicate the ecclesiastical position of the person to whom it was addressed." And this (continued the correspondent's informant) was thoroughly in keeping with the ideas of the ordinary Scotsman of all the Presbyterian bodies; while in the F. P. body, "the objection to the idea of 'black prelacy' being called in to settle the dispute would be at its strongest." He did not think that there was the remotest prospect of the Primate's offer being accepted even in the event of mediators being called into the case. The same newspaper correspondent has also been assured that the Primate's offer was not quite so much isolated as it sounded, and that his action was taken on an understanding with Lord Rosebery.

Dr. Mortimer of Philadelphia has lately been a guest at the Fathers' house in Cowley St. John, Oxford. On Sunday week he celebrated in the Conventual Church at 7 o'clock—in the Chapel of the Holy Name—and preached the sermon at the Solemn Eucharist at 11 o'clock. The Bishop of Southwell, whose resignation was recently announced, owing mainly to continued ill-health, was reported yesterday to have suffered a relapse, while last evening a telegram from his episcopal residence stated that he was slowly losing strength.

The Bishop of Chichester returned home from South Africa on the 13th inst. J. G. Hall.

Secular papers in the East have published a report, which we are not able to verify, that the Rev. William E. Addis, sometime Fellow of the Royal University of Ireland and now Professor of Old Testament Criticism at Manchester College, Oxford, has conformed to the Church of England and asked to be received as a priest of that Church, being in Roman orders. He was born in Edinburgh, May 9, 1844, and was educated in that city and in Oxford. He became a convert to the Roman Church in 1866, after which he joined the London Oratory and was ordained a priest in 1872. He served in the Roman communion until 1893, when he accepted an appointment as minister of a Presbyterian church in Nottingham, and since 1898 has been professor, as stated, in Oxford. He has been distinguished in literary work and as an Old Testament scholar. With Dr. Thomas Arnold he edited the *Catholic Dictionary,* a standard authority in the Roman Church, which was first published in 1884. Since his abandonment of that communion, he has published a work in two volumes, entitled *The Documents of the Hexateuch,* and a work on *Christianity and the Roman Empire,* and is the author of several articles in the *Encyclopaedia Biblica,* as also many papers in various magazines.

No other place is so important to any one as his own home. It is here that he divests himself of formality, and assumed dignity, and appears as he is. Here his real character displays itself. To know one properly, he must be studied in his domicile. Home is more than a place of shelter and rest. It is the place where genuine character is formed. It is in reality the place where character is not only formed, but where only it is justly measured. One can never be superior to what he is under his own roof, by his own fireside, in the bosom of his own family.

Home life is the real test of one's religious life. An experience of religion which does not enter the home is spurious. Here it is too often that tempers and passions which before the world are kept in restraint, are allowed to break loose and run riot in unbridled license. How contrary is this to the true intent of the Christian life! Into all the details of home life we should go in the spirit of the Master, and by a consecrated walk prove to those who know us best that there is a reality in the religion we profess.—*Selected.*

A great deal may be done by severity, more by love, but most by clear discernment and impartial justice, which pays no respect to persons.—*Selected.*

WILL FRANCE DENOUNCE THE CONCORDAT?

M. Combes Not Averse to Such Action

STATUE OF LEO XIII. TO BE ERECTED IN ROME

Mr. Washington Visits Milan and Discusses the Ambrosian Rite

Milan, August 15, 1904.

THE matter of the rupture between the Holy See and France, the various questions of interest that have been started in connection with the present relative positions of the French government and the Head of the Roman Catholic Church, even during this holiday time, keep the public somewhat on the *"qui vive"* as to that which may be the eventual issue of the struggle. M. Combes' utterances are anxiously examined, and, unfortunately, too, easily assimilated by many of those who are not his admirers in entirety. He is represented to have said that he "believes the maintenance of the Concordat to be impossible; that the Vatican is continually violating the pact which the French government has respected, and that the opposition of the Vatican to the nomination of Bishops (French, of course) has become systematic." Regarding the possibility that Austria might seek to take the place of France as protector of Roman Catholics in the East, M. Combes declared that the French government would raise no obstacle; that the natural solution of the case would be that every nation should protect its own subjects, whatever they might be—Jews, Protestants, Mohammedans, or Catholics. The majority of French subjects happening to be Catholics, they would be protected by France. He concluded: "France derived no advantage from the present position, and had ceased to feel herself 'the eldest daughter of the Church.'"

It is possible that French politicians, even of M. Combes' phase of thought on matters religious, may not quite go to these same lengths when and where it touches the influence of their country in the East. The *Temps* has already taken the prime minister to task for his disparagement of the French Protectorate over Roman Catholic missions. The writer points out that these views are at variance with those of many of his colleagues, as for instance M. Delcassé.

A fresh light has been thrown on the interesting question how far the "Organic Articles" or supplementary regulations issued by the French government for the application of the Concordat are to be considered binding on the Holy See. Touching the historical facts of the Concordat in conjunction with its fabrication and issue, M. Aulard (Sorbonne) a French authority on the French Revolution, says that Bonaparte "desired at first to introduce into the Concordat itself the police regulations as to the exercise of Catholic public worship. This was declined from the Roman side. It was contended that the *French government* was the fitting body to do this. Such regulations the Papal negotiation urged would be accepted by the Church, accustomed to so much suffering for many centuries, and would be obeyed by her on the condition that she were not herself asked to consecrate the *principles* by which they would be inspired."

This is the motive of the first article which stipulates that worship shall be public, and in conformity with the police regulations, which the government may consider necessary.

These regulations, M. Aulard concludes, "are the Organic Articles. Consequently the Holy See must conform to them by the engagements she has undertaken on the Concordat itself." How far the Pope was made acquainted with all this may still be an open question. It is possible, however, that at Rome those whom it may concern will have their own historical data to fall back upon in dealing with the assertion that the Holy See had agreed entirely with the Articles in question.

ROME.

A committee of Cardinals appointed to carry out the work of the erection of a statue to the memory of Leo XIII. has met and approved the design.

Sig. Tadolini, a well known Roman sculptor, and the author of many works of merit in the Vatican, has been entrusted with the work, and has presented to the committee a model of the design. It represents Leo XIII. standing, and giving his Benediction. The likeness to the Pope is said to be very good, and his attitude natural and easy. The finished figure will be placed in the Church of San Giovanni Laterano in a position similar to that occupied by the statue of Pope Innocent III.

A story is told at Rome that the Pope has had occasion to

receive a deputation, which came to him with the complaints against the French Bishops of Dijon and Laval, when a characteristic scene occurred at the Vatican. One of the members of the commission, while admitting and urging the unworthiness of the Bishop of Dijon, went on to urge caution on action on account of the Bishop's personal friendship with Combes.

"I do not care for Combes or for anyone more than Jesus Christ," the Pope is represented to have replied with vivacity.

"Nevertheless," objected the adviser of prudence, "It is wiser that these things should be kept quiet, and not repeated."

"Nothing of the kind," was the answer, "on the contrary, my children, repeat them to every one when you return to France; the more who hear them the better. When I speak, it is that I may be heard."

"Is this the man," concludes the contributor of the anecdote, "who is likely to be intimidated by the withdrawal of a French ambassador from Rome?"

Pio X. has sent a special approval and benediction to the work of *"Buena Prensa"* (the Good Press) in Spain to which I think I alluded in my last letter. It is a laudable effort to curtail the evil influences of much slack writing, and journalism in that country, by the action of "boycotting" (as we should call it) undesirable papers, and irreligious publications.

ITALY.

Having come to Milan with the view of making enquiries into, and informing myself regarding the Milanese or Ambrosian rite, as practised throughout the Diocese under the Archbishop of Milan, to some of your clerical readers a few words on the subject may not be wholly uninteresting.

Without going into particular details on the subject, it is a matter of no little interest to see *on the spot* how distinctly devoted and (one might say) "patriotic" all the Milanese are to their national and provincial Rite. As your readers are aware, only at Toledo and at Milan (and in those Dioceses) in the Roman Catholic world—Uniats excepted—are rites somewhat differing from the Roman or Gregorian rite, permitted and recognized.

Here is their own account of their being, from one of their accredited text-books on the subject:

"People are not to imagine that St. Ambrose was an inventor of the Rite we honor and practice in our Cathedral of Milan, and its Diocese. That Liturgy or rite had Apostolic origin, and was 'common with' the Mother Church at Rome, and was in use by ten Bishops who preceded St. Ambrose himself. It has taken the name of the saint since he practised it, and defended the Church, through it, against the manifold errors of Arians and other heretics. He also brought it into fixed order, and was its champion, much on the same way that Cardinal Ximenes in Spain struggled for the national Spanish Muzarabic Rite at Toledo and Salamanca. It has in some respects, as has the Muzarabic, a certain affinity with the Orthodox 'Liturgia.'"

Some of the salient differences between it, and the Roman or Gelasian forms are:

1. The Authority of St. Ambrose.
2. The Prefaces of the Masses, a marked feature.
3. The Litanies in use.
4. The use of the *Italian language* in the Psalms. (This the case at the Vatican, in Toledo.)
5. A different form of chant.
6. Some Greek usages.
7. The offering of bread and wine at the offertory.
8. Six weeks of Advent.

A very full literature exists on all subjects connected with the Ambrosian Rite; to be met with at any Church bookseller in Milan; among the rest, at House of Giacomo Agnelli, under archiepiscopal direction.

George Washington.

The Gospel doth not only represent the doctrine of Christ to be believed, but also the life of Christ to be followed: nor shall any have Him for their advocate and propitiation, but such as are willing to have Him for their pattern and example; to copy out and imitate His humility, patience, purity, benignity and self-resignation. None shall be benefitted by His death that are unwilling to live His life. . . . A soul that is poor in its own eyes, void of self-glorying, and acknowledgeth its own indigence, and withal its utter unworthiness to receive the least favor from the Divine bounty, is such an one as God looks for, to communicate more and more of His grace and spirit. The high mountains are barren, but the low valleys are covered over with corn; and accordingly the showers of God's grace fall into lowly hearts and humble souls.—*Worthington.*

Every misery that I miss is a new mercy.—*Izaak Walton.*

CHURCH NEWS OF NEW YORK CITY.

The Living Church News Bureau.
New York, September 5, 1904

THE mission of the Atonement used last Sunday for the time its new building on Clason Avenue near Westchester Avenue. The edifice has been erected through the efforts of lay helpers in charge and the people of the mission at a cost of upward of $4,000. The Sunday School room, in the basement, was the only part used last Sunday, the auditorium not being quite completed. It is expected that the first service in the auditorium will be held by Bishop Greer within a few weeks. The land on which the new chapel stands cost $1,100 and the building $3,000. The architect was Mr. Waterbury, one of the helpers at the mission.

The mission of the Atonement was established in June 1900, with Mr. Charles H. Haight, a member of the Brotherhood chapter in the parish of Zion and St. Timothy, in charge. It was started as a Sunday School in the rear of a grocery store. The attendants at the outset were a few adults and children from St. Peter's parish, Westchester, encouraged by their rector, the Rev. Dr. Frank M. Clendenin. The work grew steadily and the

MISSION CHURCH OF THE ATONEMENT, NEW YORK.

name "Atonement" was taken as the condition of a gift toward furnishing, in order that a name that had vanished from Manhattan by consolidation of parishes might be revived. Mr. Haight died after two years of service, and several helpers have been successively in charge of the work. Mr. James H. Falconer, Jr., who was formerly in charge of St. Simeon's mission until it was turned over to an ordained man, is now in charge of the Atonement, and has associated with him several other laymen. From the outset the people worshipping at the mission have supported it financially, and they furnished a liberal sum toward the new chapel. The donor of most of the money remains unknown.

The chapel of the Atonement is the only religious work of any kind in a radius of about a mile from its new location. It lies between St. Peter's, Westchester; Grace Church, West Farms; and the chapel of the Holy Spirit, farther west on Westchester Avenue. It has 45 communicants and 130 Sunday School scholars. There have been 20 Confirmations. While laymen are still in charge, the Archdeaconry furnishes a priest for the celebrations each month and for the instructions for Confirmation. The new chapel will seat 150 in the main auditorium and the same number in the basement.

At St. Mark's Church, last Sunday morning, the Rev. Dr. Loring W. Batten celebrated the fifth anniversary of his rectorate by a special service at eleven in the morning, followed by a celebration of the Holy Communion. In his sermon, Dr. Batten spoke of the progress that has been made in the parish since he became rector and outlined the work that needs to be done by rector and people in the near future. A feature of the service was the participation of the three children's choirs in the parish, two from the chapel and one belonging to the parish church. The children were vested in red cassocks and white cottas.

The Church of the Ascension (the Rev. Percy S. Grant, rector) re-opened last Sunday after being closed for repairs for a month. The robing room has been materially changed, and new cushions and carpets have been placed in the church, the woodwork of the pews being renovated. The cost of the alterations and repairs was about $4,000. The rector had returned from his

[*Continued on Page* 651.]

THE CENTENARY OF THE CATHEDRAL OF QUEBEC

And Welcome Extended to the Archbishop of Canterbury in that City

THE ENGLISH PRIMATE IN MONTREAL AND IN TORONTO

Quebec, August 29, 1904.

IT WAS a notable occasion for all Canada when, on Sunday, August 28th, there was commemorated at the Cathedral of the Holy Trinity, Quebec, the one hundredth anniversary of the consecration of that church, and when, as well, there was welcomed to Canadian soil the first Archbishop of Canterbury who has visited the American continent.

The latter of these events was first in point of time. The Archbishop had arrived in New York only on Saturday morning, and in the afternoon of the same day left by special train for Quebec. There he arrived early on Saturday morning, together with Mrs. Davidson, his wife, the Rev. J. H. J. Ellison, vicar of Windsor, with Mrs. Ellison, who is a sister of Mrs. Davidson, both of them daughters of the late Archbishop Tait;

CATHEDRAL OF THE HOLY TRINITY, QUEBEC—EXTERIOR.

the Rev. Hyla Holden, domestic chaplain to the Archbishop, and Mr. J. Pierpont Morgan of New York.

The distinguished party was met at the station by the Very Rev. Dean Williams and the Rev. E. A. Dunn, the latter the son and acting chaplain of the Bishop of Quebec. The Archbishop is the Bishop's guest while in the city.

The centennial service was attended by an immense throng of people. The procession included many of the diocesan and other clergy, among whom was the Rev. Dr. J. J. S. Mountain of Cornwall, Ont., a grandnephew of Jacob Mountain, first Bishop of Quebec, who had consecrated the Cathedral one hundred years earlier to a day. From the Church in the United States, there was the Rev. G. Ernest Magill, rector of Holy Innocents' Church, Hoboken, N. J. The pastoral staff was borne before the Bishop of the Diocese, and the crozier before the visiting Archbishop.

The service was marked by the use for the first time of a most beautiful and costly altar frontal, the gift to the Cathedral of the Bishop and the Dean. The frontal is a magnificent piece of work in white and gold, and was made by the Sisters of St. John the Divine in Toronto.

The procession moved from All Saints' chapel to the Cathedral chancel, where the Bishop of Quebec occupied the episcopal throne and the Archbishop a seat in the sanctuary. The Bishop first welcomed the Archbishop of Canterbury in fitting words, saying, in part:

THE ARCHBISHOP OF CANTERBURY.

"Most Rev. Father in God: No words of ours can adequately express the fulness of our joy in being permitted to welcome Your Grace to our ancient city and old Cathedral to-day. It is exactly a hundred years ago since Dr. Jacob Mountain, the first Bishop of Quebec, who had come forth fresh from the hands of the then Archbishop of Canterbury, consecrated this Cathedral of the Holy Trinity, Quebec. And to-day, on the very day of our hundredth anniversary, Your Grace, the present honored occupant of the Chair of St. Augustine, has, in God's good providence, after a great and wonderful journey, arrived in our midst and most graciously agreed to help and join us in our special praises and thanksgivings. We are thankful indeed that Your Grace has been permitted to accomplish a task which has never been performed by any of your illustrious predecessors, viz., to cross the wide Atlantic and appear as the chief Bishop of the Anglican Communion on this vast continent of America.

"We earnestly trust and believe, therefore, that this new departure will eventuate in a real tightening of the bonds which already exist between the East and West, and this, not only between the old country and those of us who on this side of the Atlantic

THE BISHOP OF QUEBEC.

THE VERY REV. L. W. WILLIAMS, D.D., DEAN OF QUEBEC.

are subjects of the King and members of the British Empire, but also between ourselves in England and her Colonies, and the great Republic to the south of us—the United States of America."

The Archbishop replied briefly, and the commemorative service proceeded. Matins were intoned by the Rev. F. G. Scott, the lessons being read by the Rev. Canon von Iffland and the Rev. J. H. J. Ellison, respectively. At the Holy Communion the Bishop of Quebec was celebrant, with Dean Williams as epistoler and Archdeacon Roe as gospeller.

The Archbishop of Canterbury preached a notable sermon from Romans v. 4: "Patience worketh experience, and experience hope."

He recalled the early history of the planting of Christianity in the province of Quebec, paying eloquent tribute to the "work done centuries ago by members of the fraternity of St. Francis of Assisi and along with them—for a little while at least—to the devoted men who, in a very different 'society'—a society whose very name became a catchword for a polity and a behavior which we condemn—did yet show the whole world an example of missionary enthusiasm and a steadiness of persevering faith in face of persecution and suffering which, while the world standeth, will encircle with a halo of glory, the memory of the Jesuit missionaries of 250 years ago."

Coming to the story of the founding of the Anglican communion

in Canada and the erection of its first Cathedral in Quebec, he said:

"Times are widely changed since George III. in 1804, at his own charges, gave this Cathedral to Quebec, and furnished it specially for the celebration of the Sacrament of the Bread of Life and of the 'chalice of the grapes of God.'" He vindicated the Cathedral system as it has been established in modern times, treating at length of how Dr. Benson, while Bishop of Truro, had sketched the lines upon which modern Cathedrals should be conducted.

Recalling the consecration of the first Canadian Bishop, Charles Inglis, on August 12th, 1787, and of the first Bishop of Quebec, Jacob Mountain, on July 7th, 1793, both in Lambeth chapel, he showed how Quebec has become, "by the grace and guidance of our Lord Himself, no longer a beleaguered outpost of our Church's army, but a center, a rallying point, and a source of strength—strength worthy of Quebec's fame in war and peace, and of the natural glories of its river-girt home."

The offerings were for the beginning of an endowment for the Cathedral and amounted to somewhat more than $1,200. The benediction was pronounced by the Archbishop.

One present at the service writes: "One could not but be favorably impressed with the reverent and manly bearing of the Archbishop. He and his chaplains knelt during the time of the communion of the people."

In the evening, at the Cathedral, the Bishop of the Diocese gave an extended review of the history and work of the Cathedral of Quebec. A reception was tendered the Archbishop and party on the Tuesday night following, and on Wednesday [illegible] departed for Montreal.

MONTREAL, September 2.—The Archbishop of Canterbury and his party arrived in this city on Wednesday, and the Archbishop and the Bishop Coadjutor of Montreal, with a number of the clergy, were ready to greet them. The Archbishop is the guest of Archbishop Bond during his stay in Montreal. There was a service at the Cathedral on Thursday evening at which the Primate made an address and a festival Te Deum was sung by the choir.

Long before the hour of 8:30, for which the service had been appointed, the Cathedral was thronged and the doors were finally locked to prevent undue crowding. Fully fifty clerical dignitaries—canons, deans, archdeacons, and others, with the Bishop Coadjutor and the two Archbishops—comprised the procession that followed the Cathedral choir into the chancel. A brief address was delivered by the English Primate, in acknowledgment of the welcome so generously accorded him. He said, in part:

"To one whose own experiences have hitherto been wholly in the other side of the world it is almost overwhelming to contemplate the possibilities which belong to this country, possibilities literally of the setting forward of the Kingdom of our Lord and Saviour Jesus

CATHEDRAL OF THE HOLY TRINITY, QUEBEC—THE CHOIR.

Christ. Your, or rather our, Dominion is on the threshold only of its future greatness and glory. It has beauties that belong to one of the fairest lands upon earth—farms, cities, and marts, harbors and wharves for the output of commerce, of which the Old World knows not. Be it ours, be it yours, to see that step by step their creation, their redemption, may go forward to this created energy. We see works of all sorts, commercial, civic, political. Your energies are alike the pride and support of our empire's greatness; and, brothers and sisters, we do want to know and mean that by the grace of God the kingdoms of this world in all their power shall become in the truest and most literal sense, the Kingdom of our Lord and of His Christ."

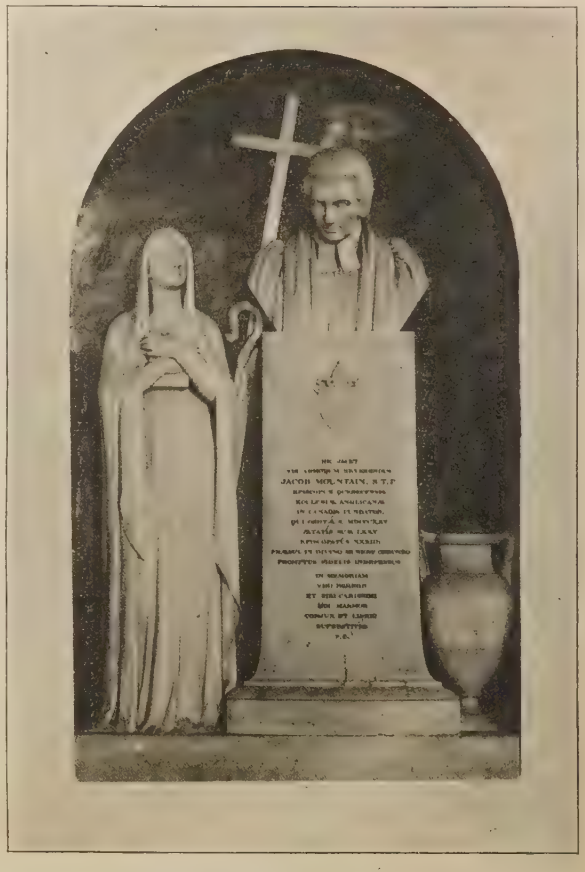
Next morning, being Friday, the Archbishop of Canterbury celebrated Holy Communion at an early hour at the Cathedral. The day was afterward spent in sight-seeing, in the course of which the party visited McGill University, St. Andrew's Home, etc. A complimentary luncheon was tendered the Archbishop at noon by the diocesan Synod, a garden party was the feature of the afternoon, at the residence of Mrs. James Ross, and a dinner was given the Primate and party by the Archbishop of Montreal at night, after which the party left by train for Toronto.

THE ARCHBISHOP IN TORONTO.

TORONTO, Sept. 5.—The Archbishop of Canterbury with his party, including Mr. Morgan, reached Toronto Saturday morning. The Archbishop received an address from the Toronto Synod, then visited the University of Toronto, where the degree of LL.D. was conferred upon him. A reception at the University followed, and a banquet was tendered him at night, at Government House.

The Archbishop preached at St. James' Cathedral on Sunday morning, and in a terse way said of his "seven voiceful days in Canada": "I need time to meditate on the bigness of their suggestiveness and the range of their illimitable hope." Admission to the Cathedral had been by ticket in order to prevent overcrowding. The Bishop of Toronto and several of the local clergy were in the procession with the visiting Primate, the latter vested in a scarlet chimere. The Archbishop had been expected to preach at St. Alban's at night, but instead delivered only a brief address, immediately before the benediction. Mr. Ellison was the preacher.

Monday was spent in visiting various institutions, including the Sisterhood of St. John the Divine, Wycliffe College, the Bishop Strachan School, the Deaconess Home, and Havergal College. On Tuesday the party departed for New York.



MEMORIAL TO BISHOP MOUNTAIN, FIRST BISHOP OF QUEBEC, CATHEDRAL OF THE HOLY TRINITY, QUEBEC.

CATHEDRAL OF THE HOLY TRINITY, QUEBEC—THE NAVE.

SUCCESSFUL YEAR OF THE A. C. M. S.

THE American Church Missionary Society closed its fiscal year on August 31st with receipts of $49,365.46, an increase of $12,967.93, or 35.62 per cent. over the preceding year. The appropriation for the Brazil mission last year was $18,000, but the Society was able to put $22,334 into the work, its Brazil receipts for the year having been $25,314.49. In addition, there are several special funds for educational and other purposes. The mission has secured, through Bishop Kinsolving, some additional workers, who will return to the field with him. These are much needed, for not only have all missionaries been overburdened during the year, and the Bishop necessarily absent, but word has just been received by cable that the Rev. G. W. Ribble, who has been in charge of the Church of the Saviour, Rio Grande, since the Rev. Dr. Brown became Dean of the Seminary, has been ordered by his physician to give up work, and he is now on his way to this country.

All appropriations to the Cuba work have been met, and beside there has been purchased, at a cost of $5,000, a fine property for Jesus del Monte mission, which has been named Calvary Church. It is in a suburb of Havana, and among Spanish-speaking Cubans exclusively. Holy Trinity Church, Havana, although without a clergyman in charge, believes it will be able to assume self-support as a parish at an early day. The Bandera or orphanage is going out of existence, the girls having reached the age of self-support, save eight, and the Society has funds amply to provide for them. The Church school at Matanzas, under the Rev. Mr. Planas, began the year with 20 pupils and closed it with 120.

Mrs. Van Buren, wife of the Bishop of Porto Rico, in charge in Cuba, has kindly undertaken the raising of $1,500 with which to build a rectory at Bolondron. She began the task at the beginning of the summer, but has already $97. The rectory is imperatively needed.

The Vacation Conference received, as offerings, $1,235, paid all of its expenses without drawing upon funds of the Society or guarantee funds, and turned a balance into general missions, besides raising some special funds, small in amount it is true, for the Board of Missions, the Church Temperance Society, the Church Students' Missionary Association, Bishops Van Buren and Restarick, and several other Church objects. The first edition of the handbook of the Fraternity of Prayer for Missions has been sold, and nearly one-half of a second edition. In addition to a Vacation Conference in the East next year, the Society has been asked to establish one in the West, on similar lines, and it is now canvassing the matter of a location for both conferences.

DIFFICULTIES NEED NOT STOP THE WAY.

WE ARE CONSTANTLY reading and hearing the excuses of clergymen, and, for the matter of that, of layfolk also, at home, who "would much like to [do this, *or* that to] help the Cause, but, really the difficulties in my own case are so great that it is quite impossible. *"Impossible"*—there is no such word for a Catholic when the Church demands his services. *"Difficulties"*—they are only made to be overcome by the ingenuity of Love, working in the light of Faith. These thoughts are suggested to us by the following account, which we take from the September number of *Central Africa*, the monthly organ of "the Universities' Mission." The writer is the Ven. Archdeacon of Magila (Herbert Woodward), a valued Member of E. C. U., who writes on his journey in the Usambara Highlands in March:

"I now began to get alarmed for my shoes. I had selected two pairs which were exceedingly comfortable and not likely to hurt me in any way, but I now found the soles of one pair wearing through, and the others—which had been re-soled—parting from the soles. So I took an oportunity of sending to ask for a new pair to be sent to Makweli; I received that new pair to-day and lo! they were both for the *left* foot! So I have to cut my trip short and return. But shall I let it out how I mended the others so that they carried me so far? To be candid, amongst my provisions I put in a bottle of champagne, because I thought if I got ill it might be really useful. Well, it was really useful, though not as I expected. I had tried sewing on the soles (which were good) with thread, but that soon gave way. Then I remembered that champagne bottles were *wired*, and I thought I might *wire* on the soles. So I had to open the champagne for the sake of the wire, and with the aid of a nail and a blacksmith's hammer and his tongs I managed successfully to wire the soles at the toes, and they lasted till this afternoon, when one gave way over the very rough climbing. I hear someone ask what became of the champagne? It would not have been right to throw it away; I drank it. But it really wasn't equal to a good cup of pure tea. We had it in stock more than six years."

Surely few of us at home have greater difficulties in our way than Archdeacon Woodward had, and there are none who, if they look around, cannot find at least *"the wire of a champagne bottle"* with which to overcome them. *Verb. sap.—Church Union Gazette.*

HEROISM OF A CHURCH MISSIONARY IN ALASKA.

DAWSON, August [illegible]

ALONE and on the edge of the Arctic wilderness [illegible] has become the heroine of the big epidemic [illegible] that has spread among the tribe of Indians at Fort Yukon and carried away twenty-two of the members. The heroine is Miss Wood, an Episcopal missionary nurse from Circle City.

Miss Wood heroically went down the Yukon river in a small boat with a meagre supply of drugs, and alone confronted the awful epidemic. Sixty-five ill-clad, poorly fed and sick Indians, of little knowledge of English, awaited her tender mercies.

Miss Wood scarcely had located in the midst of the Indians when she was taken down with the dread disease. She was intensely sick three days, but by precaution in use of antiseptics, she fought the disease much better than otherwise. She was well nourished and soon was able to administer to all the sick about her and to do a great deal toward relieving the situation.

The Rev. Mr. Wooden, the missionary at Fort Yukon, had a commission from the United States authorities to act in case of epidemic, and he exercised the authority with great benefit to the afflicted. On the strength of his authority, he was able to secure supplies from the big posts there for the Indians, and he immediately began to issue rations. As soon as the rations were distributed the Indians began to improve, and it is said that the deaths began to cease almost immediately.

Lack of nourishment is what seems to have dragged the Indians down more than anything else. They had been eating scarcely anything but fresh meat and fish when the disease got its deadly hold on the little tribe. With this poor diet the Indians were unable to withstand the racking of the disease.

At the beginning, the Indians became alarmed, and some scattered and took the disease up the Porcupine river. Two or three deaths occurred on the Porcupine river.

The dead line at Fort Yukon was well out from the stores, and Miss Wood, the heroine of the place, was provided with a cottage by the N. A. T. & T. Company.

At the beginning, the only medicine available for the entire stricken host was sulphur and a four-ounce bottle of carbolic acid. No anti-toxin has been taken to the place, and it is not likely that any will go at this late date. All who died, with two or three exceptions, were children. Captain John Fussel, of the steamer *Oil City*, which arrived to-day from St. Michael, brings the report that the diphtheria epidemic at Fort Yukon is not at an end. Twenty-two deaths had occurred up to Sunday, when the boat was opposite Fort Yukon. The captain says that the American Government should certainly do something to provide for quick treatment of epidemics among the Indians or others along the river. The revenue cutter and other steamers which are supposed to patrol the river for all purposes in behalf of the government, are not known to have been near Fort Yukon.—Victoria (B. C.) *Colonist.*

CHURCH NEWS OF NEW YORK CITY.

[*Continued from Page* 647.]

vacation, which has been spent at Katonah, N. Y., and took the service Sunday morning.

The Rev. Joshua Kimber, Associate Secretary of the Domestic and Foreign Missionary Society, who has been seriously ill at his home in Richmond Hill, Long Island, during the past month, is now steadily recovering. Mr. Kimber's long service on behalf of the Church's Missionary Work has given him a detailed knowledge of events in the field both at home and abroad, during the last forty years, such as is probably possessed by no other person. Bishop Tuttle no doubt expresses the hope of many people, when in a letter to the General Secretary he writes: "May his devoted and most useful life be still spared to the Missionary Work of the Church Militant!"

IF CHRIST took our nature upon Him (as we believe) by an act of love, it was not that of one but of all. He was not one man only among men, but in Him all humanity was gathered up. And thus now, as at all times, mankind are (so to speak) organically united with Him. His acts are in a true sense our acts, so far as we realize the union; His death is our death; His resurrection our resurrection.—*Westcott.*

A DUTY is not to be shirked because it is disagreeable; but if it can be made agreeable, by all means make it so.—*Gail Hamilton.*

GOD GIVES us Christ, and in Him He gives us all things.—*Archer Butler.*

Which Bible?

By the Rev. ROBERT A. HOLLAND, D.D., Rector of St. George's Church, St. Louis.

THE paper that follows in two parts was originally a letter to Bishop Greer. He had written to me for a copy of a speech made in the last diocesan Convention of Missouri. Having no copy or note of the speech, which was entirely impromptu, I sent the Bishop an independent outline of argument against the permissive use of any Revised Version in the worship of the Church. In his reply, he kindly suggested the printing of the argument for distribution among the delegates to the General Convention. I take the liberty of quoting a few words from his letter:

"You have stated your side with characteristic vigor, and in some of your contentions I agree with you, although I cannot help thinking there is something to be said on the other side, and that the substitution of the Revised Version for the King James' would tend to weaken that idolatrous homage to the literal text which has done so much to obscure the spiritual meaning of the Bible. Still I think that what you have said, and so forcibly said, should be made known in some way to the Church at large. . . . Could you not have it published in a tractate form and sent to all the deputies of the General Convention?"

Acting upon this suggestion, I have enlarged the outline of argument to triple its first length, and trust that through the columns of The Living Church it may reach not only the delegates to the General Convention, but a much wider public.

Part I.

I am opposed to the use of any version more recent than King James' in the worship of our Church. In this opposition I am not unmindful of the value of recent revisions as works of scholarship for linguistic study. But their interest is chiefly archæological. The languages they pore over are dead languages, and the exactness they toil for, whether in ancient text or modern translation, is an exactness of death. It does not consist with living speech or thought. It is Old Mortality deciphering the epitaphs of nations that are no more. The preacher may employ its expositions in sermons that have expository motives, but the liturgy of the Church is not expository, and the reading of Scripture in the liturgy should partake of the liturgic spirit—the spirit of worship. Worship is poetry. The suggestion of extreme concern about accuracy in poetic phrase lames its free, spontaneous movement. Accuracy is the category of the law office, the laboratory, the shop, rather than of the sanctuary. It does not go with imaginative and emotional power. It is too pedantic for ecstasy of praise and savors too much of the prig for the self-oblivion of prayer.

The Bible itself is not anxious for accuracy. It is an oriental book and abounds in native orientalisms that must appear extravagant to foreign and prosaic reading. Its numbers are careless when not pictorial or symbolic. Their symbolism appears by sevens, tens, twelves, forties, and fifties. Seven was a perfect because indivisible number. "Ten," says St. Augustine, "was the number of the Commandments or Law; consequently eleven goat skins were hung in the tabernacle—the eleventh, which goes beyond ten, to denote transgression." He tells us also that the length of the ark was six times its breadth and ten times its height, because these are the proportions of a man, as one might see if the man were on his back. The New Jerusalem is to be a perfect cube—twelve thousand furlongs in each dimension—to show the symmetry of a perfect manhood, and the twelve tribes of redeemed Israel that dwell there are to have each twelve thousand souls, no more, no less, to indicate that the redemption of mankind will be as complete as Jacob's family of sons, and Christ's family of apostles.

As to the carelessness of other numberings, one of many instances of it appears in the reports of David's Census, which the Second Book of Samuel counts as 800,000 for Israel and 500,000 for Judea, while the First Book of Chronicles makes it 470,000 for Judea and 1,100,000 for Israel. The same two books vary still more concerning the price of Araunah's threshing floor, which one puts at fifty shekels of silver, and the other at six hundred shekels of gold.

Now skeptics may cite such discrepancies as proofs of an uninspired text, to the grief of good men with wrong theories of inspiration; but St. Augustine bravely and wisely says that they "are of no consequence, just because the text is inspired, since they may have grown out of the careless copyings and emendations of men who, having that idea, would not worry their souls with soulless arithmetic. Who shall trouble himself to learn how many tribes of men the several tribes of Israel contained, when he sees no resultant benefit from the knowledge?" "They contribute nothing to an easier comprehension or more satisfactory knowledge of God's word." "Scripture narrates many incidents which have no significance except as a setting for significant themes, like a handle to a plow-share, or a harp's wooden frame to the music of its strings."

And thus the Old Testament has treated itself, editing and re-editing whatever original text underlay its writings, until higher criticism vainly essays to distinguish the stages of accretion. The editing was deemed as inspired as the underlying text. It *was* as inspired. The books grew out of the life of the Nation, which itself had the inspiration of God, and it was this nationally divine inspiration that spoke through the prophets, and indited their great deliverances. What they sought was not to weigh out chemical truths about God, and put them into word-capsules, but to stir and animate souls. And this they did by metaphor, by hyperbole, by shots and shocks of paradox. Their style was colossal—done in the rough, like Michael Angelo's Night and Morning. Nothing was further from their conception than exact scholarly standards. Scholarly standards are the worst in the world for the translation of their titanic speech.

I do not think our philologers suspect to what extent the prose of the Bible runs into poetry. Not being poets themselves, they naturally incline to think that God had philologic standards for His word, and that absolute truth can be written only in absolute prose. While they recognize the rythm if not the metre of certain obviously poetic books, they do not discern the recitative, the march-tune of plainest narrative. Poetry seems to them a more or less artificial mode of expression, instead of the instinctive speech of man. But nature carols before she talks. Man "sang" before he "said." His passion, his elemental self, still and always sings. The instant that thought grows fervid, it takes the swing of verse. Primitive religion recited its creed by incantations, and never breathed a word of prose until it began to doubt. Pure prose is the language of doubt. Its manifold pauses, accents, emphases, inflections, betray the analytic and critical action of the understanding, rather than thought's spontaneous spring and flight through imagination into utterance. Prose-worship began with Protestantism, and now wants a prose-Bible that will "say" and not "sing" a belief that doubts far more than it believes.

There is scarcely a word of prose in the New Testament. The speech of Jesus has every note of high, unconscious poetry. It can be set in lines and stanzas without the change of a syllable—every line an image, every stanza a harmony. Recall, for examples, the Beatitudes, the Lord's Prayer, the woes to the Pharisees, the whole Sermon on the Mount, the parables each and all, the "Come unto Me all ye that labor," the "O Jerusalem, Jerusalem, how often would I have gathered thy children," and the conversation of the Last Supper.

Some scholars fancy that St. Paul has a more philosophic manner, and so he has, but not to the extent of prose. Next to Jesus he is the supreme poet of the Scriptures—the most passionate, the most imaginative, the most musical. He loves to quote poetry—now Menander, now Aratus, now Epimenides, among the heathen bards; and among Old Testament writers, chiefly Isaiah and the Psalms. His method, in so far as he has a method, is not logical. He never argues in syllogisms or by dialectic sequence as if to reach a conclusion. His conclusion is already reached, and he is content to aver it, to boast it, to exult in it, to illustrate it, to sustain it, poet-like, by analogies, to cry out against the loss of it as the undoing of the life of life, to set it in vivid tropes so apt that they have passed into the mind of Christendom as literal truths and formed the root-words of orthodox faith. The World's Literature has no sweeter hymn than his lyric on Charity, no sublimer ode than his poem on the Resurrection.

How is this all-pervasive poetry to be translated? That is

the problem. Shall it be *transliterated,* word for word—as by a canning process that shall preserve every fibre of its dead meanings: or shall its soul get a new, though somewhat different form—a fresh incarnation, as it were, with the animate features of another language? I know of no such feat as the transliteration of poetry into poetry. The poetry dies in the process. Transliterate Homer, Dante, Shakespeare, Goethe into any other tongue than their own, and you simply dessicate them. It is their tarred and shrivelled mummies, not their genius that you gaze on. No doubt the mummies are accurate in a way—the muscles, tendons, bones are all there; but they are more unlike the living genius, than any living genius would be with however dissimilar a look of life. Poetry can be translated only into poetry. The work belongs to poets rather than to scholars, or to the few scholars who are also poets; the most important part of it being to preserve or re-create the poetry itself. For Dante's *Divine Comedy,* Longfellow's or Parsons' mild paraphrase is better than Butler's literal prose. It takes a Coleridge, the equal of Schiller, to render Schiller's *Wallenstein,* and in so doing, Coleridge will make it a greater poem than Schiller's own. Fitzgerald treats the quatrains of Omar Khayyam in the same free-handed style, and exalts their strain. Our recent Bible revisers have not been poets. They have made scarcely a change in the Old Version without hurting the songfulness they tried to feather anew. Their turtle-doves caw.

The poetic periods in a nation's history are rare—may not come twice in a thousand years. The youth of a nation is apt to be such a period; so is a long, successful war; so, too, a time of exploration and discovery; and, above all, a time of great religious reform. All of these stir imagination. In them the people act epics, and the very prose of common speech gets the glitter and drum-beat of martial pageants. The Elizabethan age was an epoch of this kind. It had all the conditions of poetic inspiration at once. It was fighting a mighty war for national existence. Its voyagers were sailing round a world no eyes had circled before, and bringing back tales of wonder that thrilled the talk of every tavern. The Reformation was still in the throes of gigantic birth, and London bridge was not more real than the bridge over which men's thoughts crossed back and forth from earth to heaven, as if heaven and earth were two river-banks within the same City of God. A new world of travel and enterprise, a new world of science, a new world of letters, and a new world of religion were mixing their tints in the sunrise of a vast new Day.

The scholars who breathed its crisp, morning air were men of action. They studied in armor. Their pens were swords. They were the sworn knights, the coeur-de-lions of learning. There is a sound of horses' feet in the words they wrote, rushing one after another like battle-charges against error and wrong. Never in the world's history has there been or is there likely to be such another meeting of all the elements that make for national inspiration. The inspiration came. The proofs of it are Shakespeare, the Prayer Book, and King James' Version of Holy Scripture.

Notwithstanding its poetic freedom, that Version remains marvellously true. Many words deemed incorrect by modern philologers, were correct according to the use of their day, and it is a question if that use be not truer than the perversions it has since undergone by slovenly habits that merit rebuke more than honor. The Bible itself is the supreme lexicon of English speech. No nineteenth century standard can set aside the Biblical warrant of a word. "Prevent" still means "go before and lead the way," as well as "hinder." "Thought" still implies anxiety with real thinkers, who are always anxious for truth in their thinking, and should not lend thought's earnest look to the flippant opining that would take its name. "Conversation" has not ceased to denote conduct, and be akin to conversancy and conversion. There is no reason that "carriage" should not signify now as it did of old what is carried as well as what carries. The "glass" set aside as not employed for mirrors either in King James' or apostolic days, however common now, proves its right to its place in St. Paul's climax on Charity, by a similitude of polished steel that Gascoigne described as "steel-glass," and Hamlet called "the glass of fashion."

Few words, if any, have become obsolete. Obsolescence is not possible to a word that has such immortal keeping. If it go out of street use, it will remain for the use of the cloister and the altar.

But as long as it breathes the breath of prayer, which is God's own respiration in man's soul, it will possess a more living life than any babble of markets. Proposed revisi[illegible] hundred and fifty years ago suggested the omission [illegible] terms as "clownish" which have since become more than current. Among them—can you believe it?—were words l[illegible] "beguile," "boisterous," "lineage," "perseverance," "potentate," "remit," "seducers," "shorn," "swerve," "vigilant," "unloose," "unction," "vocation," and many hundred more of equal twentieth century repute.

Are philologers less foolhardy who now propose to do away with words like "twain," "ensample," "garner," "charger," "ahungered," "list" and "wist," "wot," "hale," "victuals," "boon," "usury," "marish," "minish," "holpen," "sith," "bewray," and such good, staunch, old preterites as "clave" and "drave" and "brake" and "strake" and "trode" and "sware."

The present tendency of literature is the other way. Dialects are reviving in romance and poetry. Words are racy in proportion as they keep the taste of the soil that grew them. The soul of a language is seen in its idioms. Quaintness takes on fresh and fresher charm. Fashion in phrase, like fashion in furniture and architecture, seeks to restore antique forms. Never before did Elizabethan speech sound so orchestral in the rich variety of its spirit-tones. In so far as our speech has departed from them, its departure has been a loss, not a gain. It indicates a disposition to become stiffly rhetorical when not content to be slip-shod and uncouth. Except in a few writers like Newman and Ruskin, its prose either ignores style altogether, or affects a style too conventional for robust spontaneity. A Bacon, a Hooker, a Philip Sidney, a Sir Thomas More, are no more possible than a Shakespeare, to its buckram manner. Against its prevalence Carlyle and Browning led an insurrection that spreads with their spreading popularity. Both of them began with the set phrase of their time and broke away from it into violent disdain of its fopperies. There has been and will be again a better English than that of either Macaulay or the American Newspaper, and it will come by cultivating Elizabethan resources.

One of the immense providential benefits of King James' Version has been to preserve these resources for the redemption of the nation's speech as well as of the nation's life. The translators so felt and purposed. They chose as many synonyms as they could find for the translation of each Greek or Hebrew term, in order to consecrate by scriptural use the largest possible number of English words, and thereby save them from danger of decay. In their "Address to the Reader," now no longer reprinted, they say: "We have not tied ourselves to an uniform phrasing or to an identity of words, as some peradventure would wish that we had done, because they observe that some learned men somewhere have been as exact as they could in that way. Thus to mince the matter, we thought would savor more of curiosity than of wisdom, and that rather it would breed scorn in the atheist, than bring profit to the godly reader. . . . . Is the Kingdom of God to become words and syllables? Why should we be in bondage to them, if we may be free, and use one precisely when we may use another no less fit, as commodiously? We might also be charged (by scoffers) with some unequal dealing to a large number of English words."

In this patriotic spirit they summoned their entire language to its divinest task and thereby taught that language forever how divine a thing it was. And every later era of its development, however rich in scientific or commercial or mechanical terms, must go back to their time for speech that is worthy the thought of God when God would speak English. God's English it is, and nothing less. As such our latest poets have recognized it—who should know better than they? and words, which a century ago would have buried out of sight, they have waked as from a beauty-sleep, proving apparent shrouds the feast-robes of a new and finer song. The feast-robes gave Keats' verse its unique and imperishable charm, and trooped through Tennyson's longer and happier strain, and now they flock every breeze of contemporary poetry.

But the philologers believe them dead, and would fain play sexton to their demise—the philologers who know much more about Hebrew and Greek than about their mother tongue, and have never been heard of for any majesty or music in their own writings. Not the least suspicion have they that every substitute term they commend may lie stark in its dictionary tomb, when King James' obsolescences once more stir assemblies and command legions and prattle in nurseries and whisper bedside prayers.

Strike out what words you will from the English Bible, they will still stare at your vandalism from the next divinest book of the Nation's genius—the secular twin of the Bible's sane-

tity. There you dare not touch them, sure as you are of the storm of ridicule that would break upon your temerity. Davenant and Ravenscroft were the last of their tribe. No like tinkers will ever try again to mend Shakespearean wares. But why should such Biblical words appear more sacred in Shakespeare than in the Bible's own pages. In both books they belong to the same period; they have the same idiomatic flavor, picturesqueness, grace, minstrelsy. They form as large a part of the Biblical grain as of the Shakespearean fibre. In fact there lives so much of Biblical phrase in Shakespeare, that if it were taken out, no Shakespeare would survive; and should the Bible perish, Shakespeare alone could restore the knowledge of its legend and history and doctrine.

[Concluded next week.]

THE TYPICAL CHURCHMAN.*

A MESSAGE FROM THE BISHOP OF WEST MISSOURI TO THE LAYMEN OF HIS DIOCESE.

ONE other thing is most necessary—that is, laymen of a thoroughly Churchly type. I do not say that we have none now, but I do say, "May their tribe increase." Here again we will hear the cry, "Impossible." We will listen to accounts of the absorbing claims of modern business, the change that has come over the habits of men, the increasing demands of society. We grant it all, but we are nevertheless quite confident that our men have such force of character, such ingenuity in devising ways to do whatever they determine to accomplish, that they can become typical Churchmen if they will.

What then is the type? The typical Churchman is well informed about his Church. I do not mean that he necessarily goes exhaustively into the study of Church history and doctrine. He knows his Prayer Book thoroughly. In it he finds a compendium of what the Church expects him to believe and to do for his soul's health, and for the glory of God. Thence he gathers what the various festivals and fasts of the ecclesiastical year are, and the truths they teach. He also has read some brief Church history, e.g., *Illustrated Notes on English Church History,* by the Rev. C. Arthur Lane; Bishop Boyd Carpenter's *Church History;* or Bishop Brown's *Church for Americans.*

He has read for reasons of the faith that is in him, e.g., Bishop Kip's *Double Witness of the Church,* or Little's *Reason's for Being a Churchman.* He believes in his Church and is ready to defend her against all gainsayers.

He is loyal to and the friend of his rector. His friendship is shown in his occasional visits to the rectory or the rector's apartments to talk over parish affairs, and to discover what the rector is planning for the development of the work. He sometimes makes suggestions that he has thought out himself. Now and then he and the rector may have a rather warm argument over matters on which they disagree, but he never forgets that the rector is the head of the parish, the one who is in authority, and if overruled by the rector he submits with a good grace, while the rector, on his part, is much pleased to find a layman who has sufficient interest in the parish to enter into a friendly argument about its policy rather than to remain with the indifferent crowd. The friendly layman also shows his good-will for the rector by considering, and, so far as possible, providing for his comfort. He will not consent to look upon the rector as a hired man, to be "skimped" and neglected as much as possible. He rather makes plans, and talks about them in the parish, to relieve the rector of anxiety about his subsistence and the support of his family. He may on some auspicious occasion even surprise the rector by an unsolicited increase of salary. And clergymen are human. They do better work when they are free from harassing cares; they are cheered on their way and are worth more to their parishes when they are encouraged by indications of appreciation.

The typical layman takes an interest in the Diocese, combines with other laymen to promote its welfare, looks into its affairs, seeks with honest pride to make it the best Diocese in the land, attends its convocations and councils, contributes to its funds, and provides for it in his will.

The typical Churchman is a church-goer. That is a part of his business in this world, and he attends to it. His churchgoing does not depend upon his appreciation of or wont of interest in the present incumbent of the parish; it is not affected by the man in the next pew, who may be distasteful to him; he is not less regular in his attendance because the choir sings tunes he never heard his mother sing, or because they sing out of all tune. He does not absent himself from his Communion or deny himsef other Church privileges because the rector puts on vestments that seem to him outlandish, or assumes postures unknown to Bishop White. He says, "That is the Bishop's business. Let him attend to it. If he cannot stop it, I cannot, and I *will not* permit myself to be deprived of my privilege of joining in the worship of God, or refreshing my soul at His Altar."

The typical Churchman informs himself regarding the stand the Church is taking on the questions of the day, and regarding the work she has undertaken in the mission field. Increasing knowledge stimulates and feeds his interest. He has opinions regarding the policy of the Church, and himself takes a hand in her councils and her work.

The typical Churchman, as the years go on, enters into the spirit of the various seasons of the ecclesiastical year; engages in the services set forth in the Book of Common Prayer until he almost knows them by heart, and catches their tone, thus evolving in himself the Churchman's character—strong, unwavering in the Faith, loyal to the Church and its clergy, not neglectful of the spirit of true devotion, but seeking the expression of that devotion in the venerable forms and ceremonies that are old, but not antiquated; restrained from the harmless enjoyment of life by no narrow rules, but discreetly keeping in mind ever the honor due to God, and wisely abstaining from whatever may hinder his devotion. In his offering for the Church and her charities he is systematic and self-sacrificing; in his relations to others he is honorable, honest, and charitable; to his wife he is true, and his children he trains in the nurture and admonition of the Lord.

May God give us more men of this sort! We need them for the upbuilding of the Church in this fruitful land.

Am I using too strong words when I say that I have only faintly outlined the duty of *every layman in this Diocese?*

Aye, but duty is only another name for privilege! What can compare with the possession of such a character?

Show me a man absorbed in the acquisition of property, or a man devoting his life to pleasure for its own sake, or a man who lives a life of self-indulgence, coarsely or daintily, or one who, living morally and industriously, has not God in all his thoughts, and I will show you one who has more satisfaction in life than any of these: the man whose character is guided and developed by the Church, who day by day aims to do his duty; who has thought for the interests of the Kingdom of God, who engages unselfishly in efforts to improve the conditions under which men live in his day and generation, and who attends to the affairs that concern his immortal soul!

* This excellent selection from the Convention address of the Bishop of West Missouri has already been distributed through that Diocese by order of the recent Diocesan Council. It is to be noted that the entire edition thus printed and circulated was the gift of the rector and congregation of Grace Church, Brookfield, Mo. We are sure that many will welcome its wider circulation through these columns.—Editor L. C.

IMMORTALITY.

Too oft it seems our earthly fires
  Are kindled but to die.
While in vast spaces, heavenly-lit,
  Glow the clear stars for aye.

And yet, our wavering, fitful flames
  Forever upward rise—
Altar and hearth, our guiding lights—
  Claim kinship with the skies.

O faithless heart! the lesson learn.
  Your Spirit's quenchless spark
One with immortal burning light
  Dies not in seeming dark.

Sister to countless shining hosts
  She claims her right of birth.
Re-kindling at the Source of Light
  The fading torch of earth.

Katharine Frances Jackson.

TRIMMED AND BURNING.

O let thy inner light e'er burn
  With flames aspiring, steady,
For well thou canst not know or learn
  Just when the tinder shall be ready
In other souls to catch the fire-flash sacred.

Lyman W. Denton.

Feelings are like the horses which carry us quickly and easily along the road, only sometimes they stumble, go wrong, or will not move at all; but duty is like the coachman who guides them.—*Sel.*

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Catechism: XIV., How many Sacraments? Text: Col. iii. 17. Scripture: Col. i. 1-18.

WHEN Tychicus and Onesimus left Rome for Phrygia, they carried with them three letters from St. Paul, the prisoner; those to the Ephesians, to the Colossians, and to Philemon. We have already devoted a lesson to the one we call Ephesians. The other two were destined for the same place, for Philemon was a man of Colosse.

St. Paul wrote the letter to the Colossians to send with Tychicus, because of the report that had just been made to him by Epaphras, the first minister to the Church there (i. 7). This priest had come to Rome, and of course found his way to the "hired house" where the apostolic prisoner was permitted to receive all that came unto him. To St. Paul's eager questions he gave answers which showed that the Church at Colosse was in grave danger of having the Gospel perverted by some strange teacher. We do not know who this teacher was, but we can tell what his teaching was from St. Paul's argument against his errors. This false teacher brought in many strange doctrines to add to or displace the simple gospel which Epaphras had given them. He brought in some Jewish ideas and required his followers to observe some of the old rites and ceremonies, which were quite right and proper before Christ's coming, but if observed now, would imply that He had not come. Added to this, he taught a more serious error in teaching that all matter was evil and could not therefore have been created by a good God. And so he taught that matter was so opposed to God or so far separated from Him, that the void between had to be filled up by a chain of unreal beings, gradually becoming more and more material. Some of the lowest of these, he held, had created and now governed the material universe and *needed to be propitiated by worship!* In part of his letter (ii.), St. Paul deals with these errors and tries to set the people right by pointing them to Christ as the Head of all Creation and of the Church, and as the only Mediator who has any power to help us.

It may be of interest to gather up what references we have in the New Testament to these people to whom St. Paul thus wrote.

Dwellers in *Phrygia* are mentioned as among those who heard the disciples on the first Whitsunday, declare in their own tongue the wonderful works of God (Acts ii. 10). After the first Council at Jerusalem, St. Paul went throughout Phrygia and the region of Galatia (xvi. 6), and later, after his departure from Ephesus, he went over all the country of Galatia and Phrygia, strengthening all the disciples (xviii. 23). In this Phrygia were three towns very near together, all of which are mentioned in this letter: Colosse, Laodicea, and Hierapolis (iv. 13, 15, 16). In this letter, however, St. Paul speaks as though writing to those who had not seen his face in the flesh (ii. 1). The truth probably is that he had visited them as related, but had not himself labored among them, and, as years had now passed since he had passed through Phrygia, there were many who had not seen him.

The passage from the opening of this letter appointed for study may be divided into three parts: (1) the Salutation (1, 2), (2) the thanksgiving (3-8), and (3) the prayer (9-18). The whole passage, read hastily by a child, will mean very little; but if carefully studied by these divisions, it will not be without interest.

(1) *The Salutation* corresponds to our "superscription" in writing a letter. It was the fashion in St. Paul's day to begin with a formal greeting such as this. The main difference between this and pagan letters is that St. Paul makes the greeting a Christian one. There are two men associated together in the salutation both here and in many of the letters dictated by St. Paul when Timothy was with him. Yet the letters are always called, and rightly, St. Paul's. It is an act of courtesy on St. Paul's part to include Timothy in the salutation. But why Timothy, and not Mark, Luke, Aristarchus, Tychicus, Jesus Justus, Domas, Onesimus, or their own time rector, Epaphras, since these were all with him? can be only one reason, and that is that Timothy hel higher office than the others; he was a brother Bishop; an as a matter of courtesy, he was included, and not the oth

Again it may be pointed out that the New Testament of the word "saints" is synonymous with "disciple" to designate all who have been baptized. The idea meant to be conveyed the word is that of having been separated to God and therefore holy. As used, it sets before us an ideal. "Saints are not an eminent sort of Christian, but all Christians are saints, and he who is not a saint is not a Christian."

(2) *The thanksgiving* follows as in all St. Paul's epistles except Galatians. The great apostle always finds something to commend and to be thankful for, and he always speaks of that first, to assure them that he is not unmindful of their good works when he tries to correct their mistakes. It is, as it were, a notice and reminder to them that he loves them even though he does correct them, and because he commends them before he corrects them, they are the more likely to be benefitted by his corrections. Faith, love, and hope are joined in this thanksgiving, the two former being based on the hope which was revealed to them when they *first* heard the Gospel from Epaphras. This word "before" in verse 5, is an allusion to the difference between the pure gospel which they originally received and the later false teaching of which he has heard. The Colossians are also assured that the gospel which they have received and which has begun to show fruit among them, is also being received and is bearing fruit "in all the world" (v. 6). It is not meant for a few only, but for everyone who will receive it; and it has the power to change men's lives everywhere if it is sincerely accepted.

(3) *The prayer* of St. Paul is a remarkable example of positive teaching. He here begins his correction of the false teaching they have had, but he does not do it by stating and contradicting that false doctrine. Instead, he simply states positively and clearly the true doctrine. By so doing he does not arouse a desire to contradict his statements, and yet he knows that if they will accept the great fundamental, underlying truths which he gives them, they must correct their false notions. He teaches them that as "saints" they are no longer under the power of darkness (v. 13), and so they will understand that it is not necessary to worship any of those powers of darkness in order to propitiate them. They have instead come into a new kingdom, that of Jesus Christ, who has purchased by His blood their freedom and forgiveness of sins (v. 14). He then teaches them that this same Jesus is "the image of the invisible God" (v. 15); *i.e.*, He is the only revelation of God. God is not seen and cannot be seen as God alone. But Jesus is "the only begotten Son who is in the bosom of the Father," and has so interpreted God to us that He could say to Philip: "He that hath seen Me hath seen the Father" (St. John xiv. 9). Since, therefore, Jesus is God as well as man, it is He that created all things (v. 16), and so He was before all things and all things depend for their existence upon Him (v. 17). This same Person is the Head of the Church (v. 18), and therefore those who come into that, His Body, have a share in that same eternal life which, as He showed by His resurrection, is not affected by the death of the body. He taught them, what we learn in the first part of the catechism, that as members of Christ they are freed from sin and the powers of darkness and need only be faithful to Him. In the second chapter (10-19) he applies this truth for them and shows that Jewish ordinances as well as worship of angels are unnecessary and wrong, because one is complete in Christ if he will simply keep up his connection with Him, through the channels of grace in His Church.

ON THE CONFUSION OF TONGUES.

Perhaps no further would we rise, were't so
That man to man his fullest thought might speak;
Wherefore our God, in love, hath made us weak
With even whom we dearest hold, to know
The secret spring of joy, the hidden woe,
And bound to loneliness which keepeth meek,
That still unsatisfied, each soul shall seek
Above all earthly ties, the one free flow
And outlet. Thus from poverty indeed
He maketh rich, with hunger maketh full;
Recalling to Himself by poignant need
The spirit that, appeased, perhaps were dull,
Forgetful of its birth, content to feed
In green world-pastures how less wonderful!

97 Crooke Avenue, Brooklyn, N. Y. Alice Calhoun Haines.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE VACANT MISSIONARY SEE OF HANKOW.

To the Editor of The Living Church:

THE Church does some most surprising things. Among the most surprising possibly was the elevation of Bishop Partridge to a Japanese jurisdiction. Here was, in some respects, the most valuable man in China, the only man of any length of experience in the district of Hankow, that pivoted point of great China; the most popular man among both the Chinese and foreigners alike, the only man who could give the Church there the commanding position through his wonderful personality—this man is taken away from that field and transferred to Japan, where are men almost equally fitted, like Mr. Patton, for that field. This seems to me inexplicable.

Of course there were doubtless circumstances of which we are not cognizant that suggested that action, at that time, which seemed incomprehensible to us who know the field.

I call attention to this because it will be in the power of the Church to correct this by transferring Bishop Partridge to China. It is a wonderful opportunity that presents itself to the Church of placing there such a man, at such a time.

Bishop Partridge, I believe, would consider it a command coming from the Church, and would lay aside all personal considerations in the face of this imperative duty.

N. Yakima, Wash. Faithfully in His Church,
August 24, 1904. H. Clinton Collins.

THE PAN-ANGLICAN CONGRESS OF 1908.

To the Editor of The Living Church:

I DESIRE, with all respect and deference to the Heads of the Church, to call attention of Churchmen to the specially important Congress of Anglican Churchmen in London in 1908.

By the consent of the authorities of the Church, the Congress is really to be held; and if it is to be held, clearly every effort must be made to carry it through with such intensity that its effects may be of abiding value.

Let me first recapitulate: The Congress differs from most others in important particulars. It is definitely in connection with the Lambeth Conference, and is probably to be held about a month before it. It is not merely a Missionary Conference, but includes potentially all that could be handled by the Lambeth Conference. Naturally, however, missionary work in its ordinary sense must form a very large part of its work. And further, I think I am prepared to prove that any subject of prime importance in any part of the world can be called a missionary question. A leading feature of the scheme also is the attempt to escape from the obvious limitations of the ordinary Congress, namely, the shortness of the time; for you cannot thresh out any subject in a morning nor any great problem in a day. This obvious criticism is met by the determination to begin discussion by correspondence at once and without loss of time. Already three questions have been despatched to every Anglican Diocese throughout the world asking for answers within twelve months. They are as follows:

1. What, in your opinion, are the objects of supreme importance in your own regions to which the Church should address itself without delay?

2. What are the problems of supreme importance, in your opinion, outside your own regions, to which you desire to call the attention of the whole Church?

3. What, in your opinion, is the duty of the whole Anglican communion as one body at this time, acting together, in order to make some supremely important advance in the fulfilment of our grave responsibilities towards our own people, towards all Christendom, and towards the whole world?

No one at least can deny that the field is wide enough. Everyone, be he layman or cleric, man or woman (if a Church member) is consulted. The basis could not be more democratic. It is not only the leaders of the Church who are being consulted, but the whole body of the Church, through its own local organizations. Surely there is much here to strike the imagination. The difficulty consists in arresting the attention of the Church and first to strike its imagination. There is very real danger lest time should pass, time for invaluable deliberation.

It is for this reason that the present article is written, to ask all who pray and work for the Anglican communion to realize that a great opportunity is about to be given them. It has been often said that Anglicans cannot combine as almost any other body can for great and united action. Let us prove it untrue.

But to proceed: As soon as the answers have been received to the above questions, it is proposed to tabulate them, comment upon them if necessary, and return them to all Dioceses to be handled once again, and this time, of course, with redoubled interest. The Anglican Communion will have before it on this second occasion in its Synods and parishes, the first thoughts of all the brethren throughout the world. The second deliberation ought after this to be worth most careful study, and it may be followed by a third handling. Ere the actual Congress meets, a great deal may already have been effected.

The deliberations of that Congress, coupled with the quiet thought of years, ought to be of the greatest assistance to the Bishops of the Lambeth Conference. It will be the fault of Churchmen if they do not at least dream worthy dreams which may stimulate the Bishops to lead the Church to bold deeds in a hopeful spirit. Can we arrest the attention of Churchmen for this object?

There is another scheme, of almost equal importance, in connection with the Congress. It is proposed to present a Thank-offering after the Congress and before the Lambeth Conference in St. Paul's, at a Great Service.

This thank-offering is not for any one specified purpose. It is left to each Province and daughter Church to select its own object, and it is only stipulated that it should be a worthy object. It is not supposed that the Anglican communion will agree on any one object. It is believed that each daughter Church and the mother Church will have their own supreme objects, and ear-mark their offering accordingly. There is absolute liberty to ear-mark. America may choose one, two, or six objects if it pleases, all within her own regions, including her Missions, and raise a sum of millions of dollars, present it, and bring it back. Canada, Australia, South Africa—all may do the same. Once more it is a question of striking the imagination. The question to ask is: "Surely there are some objects of supreme importance to us which we ought to aid. Would not such a Thank-offering give just the stimulus needed?" What is the one need in Australia, America, Canada, etc.? Let this need be met by a combined effort. If there are more than one, then let the several needs be met. Obviously, too, there is no reason why the fund should not be inaugurated at once. Why not open it now and collect principal and interest till 1908, presenting it, ear-marked, in St. Paul's, before the whole Church, as a means of carrying on God's work, and taking it back if so arranged? Can it be doubted that enormous results might follow if the attention of Churchmen were arrested, if their imagination were excited so that each daughter Church and the mother Church were to raise very large sums for objects vital to the success of their work anywhere?

The idea of such a Thank-offering seems hard to realize. Although it is stated in print that the object may be anything whatever, so long as it is a worthy and a great object, yet even the authorities of the Church at times misconceive the idea. They have written to say that they are poor and could only give a small sum to any work outside their own regions. They are not asked to do any such thing. They are asked to choose worthy objects within their own regions to be spent there alone, if they desire. If it would uplift and strengthen the Church, such an object must be a worthy one. We believe that those who dream dreams for the Church's welfare ought also to collect money to translate those dreams into action. Surely the Congress and the Thank-offering of 1908 may be of infinite value to the Church.

Papers are in the hands of the Bishops and of secretaries appointed by them. This article is merely a comment upon them and an attempt to rouse interest in what may be an instrument of very blessed advance in the deepest and most spiritual and most valuable work that the Anglican communion has to do in these times.

(Signed) H. H. Montgomery (*Bishop*).
(*One of the Congress Secretaries.*)

NOTIFY BROTHERHOOD AUTHORITIES OF CHURCHMEN AWAY AT SCHOOL.

To the Editor of The Living Church:

THE College Committee of the Brotherhood of St. Andrew is anxious to get the full name, home address and full College or school address, of every Church man or boy who intends to enter any College or boarding school in the United States next autumn, and to know as to each whether he is baptized, confirmed, and a communicant. The information is to be given by us to the College Chapter of the Brotherhood, the College Church Society, or the rector of the nearest parish, so as to diminish as far as possible the number of young men who are annually lost to the Church, and too often to any religious influences, in the transition from home or Church school influences to College or boarding school.

Parents and rectors will confer a great favor on us and, we hope, be of great service to their sons or parishioners, if they will give us the fullest and promptest information. We especially desire the exact address of the young man's future room in College, because in the larger Colleges it is some weeks after the term begins before a particular man can be found easily unless his room is known.

Trusting that you can find space for this letter in your columns, we remain

Very respectfully yours,
ROBERT H. GARDINER, *Chairman,*
PERCY G. WHITE, *Secretary.*

Gardiner, Maine, August 1, 1904.

THE NAME "CATHOLIC".

To the Editor of The Living Church:

IN THE issue of August 27th, you say that "the name Catholic, as applied to the title of the Church, was first used, so far as is now known, by St. Irenæus." Did not St. Ignatius use it in his epistle *Ad Smyrnaeans,* chap. viii. (shorter form)? Or is this passage discredited? LEFFERD HAUGHWOUT.

To the Editor of The Living Church:

IN YOUR Answers to Correspondents in your paper of August 27th, you say, "the name Catholic, as applied to the Church, was first used, so far as is now known, by St. Irenæus, A. D. 120-202."

It is found earlier than that. In St. Ignatius' *Epistle to the Smyrnæans,* chapter viii., the full title is found thus: ἡ καθολικὴ ἐκκλησία. It occurs again in the opening address of the encyclical letter of the Church of Smyrna, where the words are "The Holy and Catholic Church"; again, in chapter xvi. St. Polycarp is called "Bishop of the Catholic Church in Smyrna." W. E. COOPER,

Rector St. Martin's Church, Toronto, Canada.

August 27, 1904.

[Our correspondents are correct and THE LIVING CHURCH was wrong. It was purely a careless error on our part in stating to a correspondent that the earliest known use of the term Catholic, as the title of the Church, was to be attributed to St. Irenæus: The title is used several times by St. Ignatius (A. D. 30-107) and we should so have stated. The epistle *Ad Smyrnæans* is authentic.—EDITOR L. C.]

THE PROPOSED CANON OF MARRIAGE AND DIVORCE.

To the Editor of The Living Church:

I HAVE been much interested in the correspondence going on in the various Church papers concerning the "Proposed Canon on Marriage and Divorce"; and I have looked patiently for someone more able than I am, to bring up the essential point in the matter, but in vain.

All the writers seem to go upon the assumption that fornication and adultery are one and the same thing. In St. Matt. v. 32 and xix. 9, our Lord used two words, viz.: πορνείας, translated fornication, and μοιχᾶσθαι, translated adultery. Liddell and Scott say that the former means commerce, where the woman is unmarried, and μοιχᾶσθαι or adultery where she is married. The former, our Lord says, is ground for divorce, so as to marry again, but he does not say that μοιχᾶσθαι is. The English Translators, 1604-1611, were careful to preserve this distinction, and they used two words to convey the sense of what our Lord did say, viz., fornication and adultery, and the meaning of these words as used in their day will show how they understood our Lord's meaning. All the authorities of any standing that I have seen, agree fornication is illicit commerce between unmarried person at least that the woman must be unmarried. She is the fornicatress, and if he be married, he is an adulterer. should be clearly kept in mind. Fornication is that whi consummated before marriage.

Under the Mosaic law, she was to be stoned, if she married and the sin was proven against her; but Jesus apparently mitigates the penalty to divorce.

The wording of the Proposed Canon is then in complete agreement with St. Matt. v. 32 and xix. 9.

All that has been, is, and will be written from any other standpoint, whether on sentimental grounds, or because of hardship to those unhappily married, I hold has nothing to do with the Church's duty in this matter. They can legally separate, but most emphatically they have no right, in God's sight, to marry again while the other is living.

Yours very truly,
Dodge City, Kan. J. C. ANDERSON.

HE READS THE ADVERTISEMENTS IN "THE LIVING CHURCH."

To the Editor of The Living Church:

I AM a protestant. I protest against an "ad." in your paper. It is not honest to run down what everybody uses, and what every grocer sells. It is not good morals for a manufacturer or merchant to be a wholesale iconoclast.

I like a cup of good coffee, but I don't like heart trouble, liver disease, kidney disease, paralysis, cancer, etc., etc., mixed up with the coffee, as the "ad." does it.

Let the man praise up his cereal as much as he likes, but if coffee injures almost everyone, let the physician tell us.

I am not trying to *run* your paper, but simply telling you how the "ad." in question affects some of your readers.

Sincerely yours,
Vicksburg, Mich., Aug. 29, 1904. A. WETHERBEE.

AN EXCELLENT BOOK.

To the Editor of The Living Church:

I HAVE just finished reading Albert Russel Wallace's *Man's Place in the Universe,* with its array of scientific facts and conclusions, developing and to my mind proving, that this planet alone of all the worlds in the universe is or can be inhabited by living creatures; that all the ages in which worlds have been forming, and in which life has been developing on this earth, have been but a preparation for man. It is a wonderful book in its purpose, in its scope, and its grasp of all science, the science of the geologist, of the astronomer, and of the physicist.

Now, Mr. Editor, it is a book which it seems to me, we clerics ought to read, especially when we are continually confronted with the statement that the sacrifice of Our Lord was an immense price to pay for so poor a thing as man's soul. Here one of the most eminent scientists of to-day places man at the head of creation, for whom all life, all worlds, all the universe has been made; and this from the argument of scientific facts.

God's power, His love, and the value of a human soul stand out in clear and grand light after the reading of this book.

Very truly yours,
Newark, N. J. H. P. SCRATCHLEY.

CONDITIONS IN COLORADO.

To the Editor of The Living Church:

I WRITE to protest against admission to the columns of a Church paper, such "news" as is contained under the caption of "Colorado," in September 3d. The Colorado situation, in my opinion, is a delicate one. Thousands of people in the United States regard Gov. Peabody and Gen. Bell responsible for the anarchy that exists there. No one who has read even the Associated Press dispatches, can feel that the W. F. M. is wholly responsible for what is going on there. It would become the correspondent from Colorado to call attention to the depression in Church work because of the troubles; but he overstepped his bounds when he gave his own private opinions of the *cause.* That item of news you give, is just another reason working men can give for not going to church.

Rome, N. Y., September 2. A. L. BYRON CURTISS.

The Family Fireside

A RED, RED ROSE.

"Choose the flower that you love best of all,
A stately blossom or a violet small,
And wear it for its own dear sake—and mine,
Its sweet heart to my heart will speak from thine."

I stood alone, when he had gone away,
Within the garden on that summer day.

Which should I choose of all the blossoms fair
His love forevermore with me to share?
A flower of earth, and yet of truest love
That would uplift the soul to heights above?

I passed the lilies, they would not suffice,
They were for dear ones now in Paradise;
Nor yet the pansies that the heart might ease,
Or bright carnations, though they always please;
But when I reached the spot where roses grew,
My choice was there, at once I felt, and knew.

But which of all should be the chosen shade?
White is for those who from us early fade;
Pink is for love that sweetly comes and goes;
But I would have for mine the red, red rose.
Red is for courage that will conquer fear,
And steadfast love through every coming year.

I gathered one—I heard his coming feet,
And pressed it to my heart to still its beat.

London, Ohio. Margaret Dooris.

THE WISDOM OF THE WEAK.

By Louise Hardenbergh Adams.

"I WILL be respected in my own family," indignantly sputtered old Pop-l, a middle-sized black ant. "I have labored all my life to teach you proper pride, in vain!" He stopped, and emphasized his words by a furious gnashing of his front legs.

"I have done my best to rouse in your stupid ovals a full appreciation of your greatness, your high rank, your ancient descent." He glared at his assembled clan. "From the very best authority, I have it that way back in history, the earth-disturbing, all-devouring mass called man, is referred to us, the middle-sized black ants, for true wisdom. Where's your pride?" he shrieked, "where is it? when you stop on the public pass-way to talk with the common, low, small, red and black emmets."

"Twe-e! they're ants," muttered one of the middle-sized blacks.

"Ants!" repeated old Pop-l, with infinite scorn. "If I had my way, I'd sting them all to death. Nasty little emmets! They're just as bad as the hillite monstrosities; both are trying to overrun the earth when it belongs to us. We are the only true ants." He twisted his eyes in fury, and, devoured with pride, swelled up until his tribe, fearing he would explode, hurriedly left him to his fate.

The little red and black ants are powerful tribes, wise and industrious; they have great riches, yet never satisfied, they rove continually in search of more, and claim a full share of all that they find. Their conception of life is sweet. Their ideas of honesty, like some others, honest, because they are their own.

The unfriendliness of the middle-sized ants gave the small ones little concern, and if there was an occasional tussle over a rare find, the harvest was plentiful and the ants all grew fabulously rich; they were even obliged to tunnel new storehouses to hold their wealth.

Old Pop-l recovered from his fit of spleen to find almost as much satisfaction in riches, as he did in his arrogant pretensions of high rank. He never saw a plebian ant, but held his head erect in all his walks, with a stateliness wonderful to see. The one rock in his lot was the fact that the other fellow had full garners; and his only consolation was his thought: "Wealth may be the portion of all, but family, never."

The summer passed swiftly, and now something very disagreeable covered the earth early in the morning; it was tasteless, and altogether horrid, uncomfortable to creep over, and burning to the touch. This was always the signal for their retirement from the outside world, and the ants were all making ready to do so, when a small red runner came home with the startling, fearful, awful news:

"The Hillites are coming! The Hillites are coming!" he shouted, as he ran past old Pop-l. "They are coming to rob us! They're coming thick as sap!"

Pop-l considered the runner's remarks an impertinence, and turned to box him on the head; but he had sped on his way, and the effect of his news was apparent in the mighty hubbub among all the ants.

The Hillites were noted robbers; fearless high-way-emmets of ravenous rapacity, bloodthirsty stingers; they were the terror of all the other tribes.

Runners were sent out to gather in all the ants. Pop-l was very anxious to hurry home and to close the front storm-doors, but the rest of his clan protested; they must do all they could to save their families, and protect their homes by staying away from them.

So they formed in companies and hid along the pass-ways, ready to fall upon the enemy. The small ants burned with indignation when old Pop-l ordered them out of the ranks, but the other ants kept the peace by sharing the best places with them.

There was a long time of waiting, but at last all heard the clash of legs, and the bold army of Hillites came in view. They anticipated easy victories, and swaggered on with filibuster pride.

During the time of waiting, all the little ants had disappeared; now they came running back, and all had curiously large legs and bodies.

Then old Pop-l took occasion to mock them by telling them it was a poor dodge to try and make themselves seem larger.

On marched the Hillites. Out rushed the middle-sized ants, and furious was the battle. The poor middle-sizers were pushed to their extremity; the Hillites made ready to cry "Victory!" when out raced the little ants, clapper-clawed, and held the Hillites powerless.

"Kill them, quick!" they shouted. "Kill them while we hold them fast!"

Then the middle-sizers hurried to obey the little ants, and great was the rejoicing over an unparallelled conquest.

After the battle, the little ants worked for hours, scraping the resinous pitch they had used to capture the Hillites, off their legs and bodies.

"That was a wise trick," said old Pop-l; "but it only shows how our wisdom influences our neighbors."

THE GUEST CHAMBER.

Every housekeeper takes pride in her guest chamber, and no matter how plainly it may be furnished it is always attractive if everything is clean and dainty-looking, and while this room should be as pretty as your means will allow, it should also be homelike and restful in every respect. When planning the room, comfort should be the first consideration, and if your means are limited you can add many pretty home-made articles to the room that will not only please the eye but add to the comfort of your guest. Of course there should be a comfortable bed and then there should be a nice lounge or couch, and a pretty and serviceable one can be made from a cheap cot, and this can be made ornamental as well as useful by covering with pretty denim or cretonne which should be put on to the top covering as a ruffle. Be sure to have a light blanket or comfort neatly folded and conveniently near ready for cool nights and mornings, and there is nothing nicer for this purpose than one of the pretty cotton blankets. Have plenty of towels and good soap, but instead of furnishing handsome long towels, which are really awkward to use, have a nice supply of small hand towels, as no towel should be used by anyone more than once, certainly never by two persons. On the toilet table have a pin cushion, shoe-buttoners, hair pins, pins of all sizes and a good light and plenty of matches, and on the small table, have pen, ink, paper, and some of the late magazines. You can keep your pretty bureau scarf and table covers beautifully white and clean by washing them through a warm pearline suds and then rinsing carefully, and if colors are used in the embroidery, they are improved by washing in the suds if a good quality of silk is used, and nothing adds more to the appearance of a room than pretty bureau and table covers. Have a brush and comb on the toilet table, as the daintiest persons sometimes forget to bring their own, but be sure to clean these articles after they are used; as the cleanliest head may have dandruff, which is easily carried to other heads if the same brush is used. A. M. H.

God grant that as our horizon of duty is widened our minds may widen with it; that as our burden is increased our shoulders may be strengthened to bear it.—*Selected.*

Church Kalendar.

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Sept. 2—Friday. Fast.
" 4—Fourteenth Sunday after Trinity.
" 9—Friday. Fast.
" 11—Fifteenth Sunday after Trinity.
" 16—Friday. Fast.
" 18—Sixteenth Sunday after Trinity.
" 21—Wednesday. St. Matthew, Evangelist. Ember Day. Fast.
" 23—Friday. Ember Day. Fast.
" 24—Saturday. Ember Day. Fast.
" 25—Seventeenth Sunday after Trinity.
" 29—Thursday. St. Michael and All Angels.
" 30—Friday. Fast.

KALENDAR OF COMING EVENTS.

Sept. 6—Diocesan Conference, Lexington.
" 9—Convocation, Sacramento.
" 20—Dioc. Council, Milwaukee.
" 21—Dioc. Council, Kentucky.
" 27-30—Conference Ch. Workers among Colored People, Newark, N. J.
" 28—Dioc. Conv., New York.
" 29-Oct. 2—B.S.A. Natl. Conv., Philadelphia.
Oct. 5—Opening of General Convention, Boston.

Personal Mention.

The address of the Rev. N. B. Atcheson is changed from Petersburg to 526 North Union St., Decatur, Ill.

The Rev. A. W. Bell has accepted a call to the rectorship of St. James' Church, Fremont, Nebraska.

The Rev. Robert Benedict of Le Sueur and Henderson has accepted the rectorship of St. Andrew's, Minneapolis, and will begin work there September 15th. His address will be 1905 Crystal Lake Ave., Minneapolis, Minn.

The Rev. Alfred Brittain of Newark, N. Y., has accepted a call to St. James' Church, Batavia, N. Y.

The address of the Rev. C. P. Burnett is changed from Spokane to Colfax, Wash., where he is in charge of the Church of the Good Samaritan.

The Rev. W. D. Buckner of Pine Bluff, Ark., has been called to the rectorship of St. Peter's Church, Charlotte, N. C.

The Rev. Arthur W. Chapman has resigned the charge of Christ Church, Needham, Mass.

The Rev. Orrok Colloque, Ph.D., has resigned his position on the staff of the Cathedral of St. John the Divine, New York City, and has accepted the position of headmaster of Rock River Military Academy, Dixon, Ill.

The Rev. John H. Heady has entered upon the missionary cure at Shelbyville, Ind.

The Rev. H. Ashton Henry has been obliged to resign the rectorship of Trinity Church, Wilmington, Del., by reason of ill health, after having spent a year abroad in the vain hope that he might return sufficiently improved to resume his pastoral work.

The Rev. W. K. Marshall of Trinity Church, Owensboro', has accepted a call to the rectorship of Christ Church, Bowling Green, Ky., and will enter upon his duties in September.

The Rev. Geo. Maxwell has resigned the charge of St. Michael's mission, Toulomme, and accepted the rectorship of Christ Church, Sausalito, Calif.

The Rev. Wm. C. McCracken has recovered from his recent severe illness, and becomes a deputy to General Convention from the Diocese of Marquette, vice Rev. Geo. J. Childs, removed.

The Rev. I. M. Merlinjones of Iowa is officiating at Glen Park and Great Bend, Jefferson County, N. Y., under the direction of the rector of Trinity Church, Watertown, N. Y.

The Rev. W. Parry-Thomas has accepted a call to Trinity Church, Greely, Colo.

The Rev. Charles E. Rice has been appointed missionary at Skagway, Alaska.

The Rev. Paul F. Swett of Garden City, N. Y., having become Superintendent of the Church Charity Foundation, should be addressed at that institution, Albany and Atlantic Aves., Brooklyn, N. Y.

The Rev. Dr. Stephen H. Synnott has resigned the rectorship of St. John's Church, Ithaca, and will remove to Cooperstown, N. Y.

The Rev. D. F. Thompson of Montevideo, Minn., has been appointed curate at Gethsemane Church, Minneapolis, Minn.

The address of the Rev. Samuel G. Welles is changed from Alva, Okla., to 920 Findlay St., Cincinnati, Ohio.

ORDINATIONS.

Deacons.

Iowa.—At Grace Cathedral, Davenport, the Bishop of the Diocese ordered three deacons on the Twelfth Sunday after Trinity. They were Herbert A. Wilson, who has been assigned to St. Paul's Church, What Cheer; Frank E. Drake, to Grace Church, Albia; and Robert G. Jones, to Trinity Church, Washington. The candidates were presented by the Rev. W. D. Williams, rector of Trinity Church, Iowa City, who also preached the sermon.

MARRIAGES.

Kuhltham-Duval.—At Lakeside, Ohio, on July 20th, by the Rev. E. deS. Juny of St. Peter's Church, Delaware, Ohio, Miss Linda Duval to Mr. Charles Edward Kuhlthan.

DIED.

Clarke.—Entered into rest at Bridgeport, Conn., September 4th, the Rev. Sylvester Clarke, D.D., emeritus professor of Homiletics and Christian Evidences at the Berkeley Divinity School, Middletown. Aged 72 years. Interment at Newtown, Conn.

Reeder.—Entered into the Church Expectant, early on Sunday morning, August 28th, 1904, at his home, Bellefonte, Pa., aged 49 years, Col. Wilbur Fisk Reeder, sometime Deputy Attorney-General of Pennsylvania, law partner and member of Gov. Hastings' staff, faithful communicant, vestryman, and lay reader of St. John's parish.

"Grant him eternal rest, O Lord, and let light perpetual shine upon him."

Taylor.—At Westminster, Maryland, after a long and severe illness, entered into life eternal, on the morning of August 25th, Keble Taylor, in the 20th year of his age.

"Eternal rest grant unto him, O Lord, and let light perpetual shine upon him."

MEMORIAL.

Morgan.—Entered into rest from her home at Mystic, Connecticut, on Sunday morning, August 28, 1904, Mary Hannah Morgan, the only daughter of the late Captain William and Sarah A. (Thomas) Morgan, in the thirty-eighth year of her age.

Shut in from earthly joys and pleasures for eighteen years by constant suffering from acute spinal disease, she found in her Christian faith, joy and peace, and turned to heavenly things with a delight that deepened and invigorated her spiritual life. As a member of the Guild of the Holy Cross she scrupulously observed its regulations.

"Looking unto Jesus, the Author and Finisher of our faith," His Cross and Passion became her strength and stay.

WANTED.

Positions Offered.

ORGANIST AND CHOIRMASTER WANTED. Prominent Episcopal church near New York. Salary, $1,500. Must hold appointment at present. Address R. Hollins, 33 Hamilton Ave., Yonkers, N. Y.

Positions Wanted.

POSITION by experienced organist and choir-director. Will install boy choir. Testimonials. Refer by permission to Bishop Edsall. Address, Miss B. A. C., care of Living Church, Milwaukee.

ORGANIST.—An experienced organist and teacher of singing and piano, wishes to locate in city near Chicago or Milwaukee. At present on Faculty of a large Conservatory and organist of prominent church. Address "Organist," care Living Church, Milwaukee.

A TRAINED NURSE of several years ence would like position in a school. A dress R. A. M., care of The Living Church Milwaukee, Wis.

BISHOPS AND PARISH VESTRIES needing Clergymen temporarily or permanent please write for names of many thoroughly competent Clergymen seeking work, to the John E Webster Co., Clerical Agency, 5 East 14th Street, New York.

RETREATS.

There will be a Retreat for Clergy, conducted by the Order of the Holy Cross at its House at West Park, New York, beginning Monday evening, September 19th, and ending Friday morning, September 23d. Those desiring to attend are asked to notify *The Guest Master, Order of the Holy Cross, West Park, New York.* The retreatants will be the guests of the Order.

A Retreat will be arranged for Monday evening, September 5th, to Friday morning, September 9th, for those who would find this more convenient than the later date. Delegates to and from the General Convention desiring to make a Retreat are cordially invited to make use of the House at West Park for that purpose, at any time most convenient to them. West Park is on the West Shore R. R., about ten miles south of Kingston.

PARISH AND CHURCH.

CHURCHES OF ALL DENOMINATIONS in any part of the country promptly supplied with Organists and Singers selected from a large staff, at salaries from $300 to $2,000. For testimonials and photographs of candidates, and for terms for supply, write The John E. Webster Co., Clerical Agency, 5 East 14th Street, New York.

PIPE ORGANS.—If the purchase of an organ is contemplated, address Henry Pilcher's Sons, Louisville, Ky., who manufacture the highest grade at reasonable prices.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. Bloomer, Montrose-on-Hudson, N. Y.

ST. LOUIS WORLD'S FAIR.

[Announcements under this head will be made only with name of one of the St. Louis Clergy as reference, the department being intended to bring high class tourists in touch with high class parties willing to receive such. Applications should be sent promptly, as only a few such announcements can be accommodated in any one issue. Two cents per word each insertion.]

MRS. GEORGE LLOYD will receive visitors to the Fair into her home at just half what would be considered a reasonable rate, 75 cts. each for parties of two, four, or six. Parties of ten or more, 50 cts. each. On direct line to Fair Grounds, nice residence community, rooms airy and cool, gas, bath, etc. Breakfast optional. Reference, Rev. William Cochran, Christ Church Cathedral. Address Mrs. George Lloyd, 4649 Wagoner Place, St. Louis, Mo.

ROOMS, private residence, located between parks, $1.00 a day per person. Reference, Canon Smith. Mrs. Nellie Baggerman, 4238 Russell Ave.

ROOM, all conveniences, with breakfast, $1.00. Rev. J. H. Cloud, 2606 Virginia Ave., Compton Heights.

THE DOCTOR'S."—A large private residence, open during the Exposition. Rates $1.00 to $2.00 per day with bath and breakfast. Reference, Dean Davis. Illustrated booklet on application. Dr. L. C. McElwee, 1221 North Grand Avenue. [Note:—The Editor of The Living Church spent a week at "The Doctor's," and was highly pleased with the accommodations.]

HOTEL FOR CHURCH PEOPLE! A rector's wife has four houses on city's finest boulevard, one block from best car line, and ten minutes' ride to grounds. Rooms with breakfast, $1.50 for each person per day. Reference, Bishop D. S. Tuttle. Mrs. J. K. Brennan, 4152 Washington Boul.

MISCELLANEOUS.

MISS JORDAN, 59 West 65th Street, New York, offers chaperonage and refined home to girl students. Moderate terms. Highest references given and required.

CHURCHYARD OF ST. JAMES-THE-LESS PHILADELPHIA.

BURIAL LOTS can be purchased upon application to FRANCIS A. LEWIS, Accounting Warden, 512 Walnut St.

BUREAU OF INFORMATION.

READERS of THE LIVING CHURCH desiring information regarding any class of goods, whether advertised in our columns or not, may correspond with our Advertising Department, 153 La Salle St., Chicago (enclosing stamped envelope for reply), and receive the best available information upon the subject free of charge. Always allow a reasonable time for reply, as it might be necessary to refer the inquiry to one of our other offices.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

BOOKS RECEIVED.

THOMAS Y. CROWELL & CO. New York.

The Tragedie of Macbeth. By William Shakespeare. First Folio Edition. Edited with Notes, Introduction, Glossary, Lists of Variorum Readings, and selected criticism. By Charlotte Porter and Helen A. Clarke, editors of the *Camberwell Browning.* Price, 50 cts. net.

L. C. PAGE & CO. Boston, Mass.

Joel: A Boy of Galilee. By Annie Fellows Johnston, author of *The Little Colonel Series, Big Brother,* etc. With Pictures by L. J. Bridgman. Price, $1.50.

Stories of Little Animals. Phyllis' Field Friends. By Lenore E. Mulets. Illustrated by Sophie Schneider. Price, $1.00.

Among English Inns. The Story of a Pilgrimage to characteristic Spots of Rural England. By Josephine Tozier. Illustrated. Price, $1.60 net.

THE PILGRIM PRESS. Congregational House, Boston, Mass.

The Spirit Christlike. By Charles S. Macfarland, Minister of the Maplewood Congregational Church, Malden, Mass.

PAMPHLETS.

The Call of the Race. By the Rt. Rev. Charles Clifton Penick, D.D., Fairmont, W. Va.

The Twenty-first Annual Report of the Church Mission to Deaf-Mutes.

The St. Louis Exposition. Its Significance. By Charles Rollinson Lamb, Member of the National Advisory Committee of the Department of Art. Edition de Luxe of Illustrated Supplement from *The Churchman.*

The Church at Work

ADVANCE NOTES OF B. S. A. CONVENTION.

Philadelphia, September 29 to October 2.

MR. EDWARD H. BONSALL, the chairman of the Convention Committee in charge of the preparations for the Annual Convention of the Brotherhood of St. Andrew, has named ten important committees.

The Finance committee leads the list, and it is right that it should, for this committee is expected to furnish the Convention committee with the "sinews of war."

The Committee on Halls and the selection of places for holding the various meetings and services has already given a good account of itself by having completed their arrangements in the most satisfactory manner.

The Reception Committee is at work, recording the names of men and boys who are to meet delegates upon their arrival in the city. It is proposed that the work of this committee shall be continuous, so that there shall be some one on hand at all hours to meet Brotherhood men and visitors. J. Lee Patton, Esq., Beltz Bldg., Philadelphia, is chairman of this committee.

The Press Committee is in charge of advertising the Convention, both in Philadelphia and the country at large. It has sent out some 1,500 letters to the clergy in nearby Dioceses, also a letter to every Bishop of the Church. Quite a number of letters have been received from the various Bishops, all expressing warm interest in the Brotherhood and in the coming Convention. Sixteen hundred letters, giving information as to the Convention have been dispatched, one to each senior and junior secretary. Some seven thousand extra copies of the June issue of *St. Andrew's Cross* have been distributed among Churchmen of the Diocese, with the hope that they may thereby become interested in the Convention, and assist in extending a hearty welcome to all delegates.

The Committee on Hotels and Boarding Houses has selected headquarters for the seniors at the Aldine Hotel and for the juniors at the Windsor Hotel, and has also made arrangements for special rates at other hotels and various boarding houses where delegates can be accommodated at reasonable rates.

The Committee on Transportation has obtained from the various railroads a rate of one and one-third. To illustrate: If the fare one way from a given point to Philadelphia is $15.00, for $5.00 additional, or $20.00 in all, one will be able to secure transportation both ways; but the return trip ticket must be secured in Philadelphia, in accordance with instructions which will be issued at the Convention Hall.

There is also a Committee on Printing, one on Registration, and one on Juniors, all of whom are at work, and each expects to give a good account of itself.

The Committee on Music hopes, with the assistance of musically inclined Brotherhood men, to have a splendid choir organized for the several mass meetings, which will be held.

SOCIETY OF ST. PHILIP.

THE BISHOP OF PITTSBURGH has become the Honorary President, and the Bishops of Springfield, Delaware, Fond du Lac, Oklahoma, Quincy, Minnesota, Tennessee, Iowa, Connecticut, and Central Pennsylvania, Honorary Vice-Presidents of the Society of St. Philip the Apostle. The founder and director is the Rev. Dr. Lloyd of Uniontown, Pa. The Society exists solely in the interests of the Parochial Mission.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

Courtesies Toward Oriental Christians—Marriage of a Priest.

AT THE LAST session of the Archdeaconry of Troy, held at Salem (name of happy omen for such action), resolutions were unanimously passed for furthering closer relations with our fellow-Christians of the Holy Orthodox Churches of the East and "kindred Communions." A committee was appointed to carry out their suggestion and the cooperation of the Archdeaconries invited. The Archdeaconry of Albany, which met soon after, appointed a committee to coöperate with that of Troy. The other two Archdeaconries will undoubtedly take the same action when they meet, though the two which have acted, chiefly cover the field of such opportunity.

The combined action of the two Archdeaconries can be expressed as follows:

RESOLUTIONS PASSED BY THE ARCHDEACONRIES OF ALBANY AND TROY. 1904.

"WHEREAS; The Church rejoices in the many signs of a greater yearning for Unity among 'all who profess and call themselves Christians,' and especially in the closer relation with the ancient and Apostolic Churches of the East, and

"WHEREAS; An increasing number of Syrians, Greeks, Armenians, Russians, Persians, and Slavs, representing such Churches, are found not only in our cities, where they are being supplied with churches and clergy, but also in towns and villages where their numbers do not warrant such provision, therefore,

"*Resolved;* That as a legitimate missionary work, a committee appointed to gather all useful information in regard to fellow Christians of the Holy Orthodox Church and kindred communions residing within the limits of these Archdeaconries; to encourage such friendly relations as will better enable them to receive permanent or occasional ministrations of their own clergy, and when without such privileges, to receive such ministrations from priests of our own Church, as may be tendered under the sanction of our Bishops and the cordial consent of their own ecclesiastical authority.

"*Committee of Troy.*

"REV. CALBRAITH B. PERRY, D.D.
"*Chairman,* Cambridge, N. Y.,
"REV. CHARLES M. NICKERSON, D.D.,
"REV. JOHN N. MARVIN.

"Committee of Albany.
"Rev. John N. Marvin, *Chairman,*
"299 Madison Ave., Albany, N. Y.,
"Rev. Edward Carroll,
"Rev. John E. Bold."

After such consultation with the committees, by correspondence, as "vacation times" permitted, the chairmen of the respective committees met in St. Luke's rectory, Cambridge, for consultation. Bishop Doane had already expressed his hearty sympathy with the movement and given the authority upon which the action was conditioned. The Bishop Coadjutor had been present at both Archdeaconry meetings and not only expressed his concurrence but rendered aid in telling of experience of his own on these lines as a parish priest.

Bishop Doane wrote the committee, after saying the movement had his cordial sympathy, "I shall be very glad when any duly authenticated Greek priest could celebrate in the Cathedral, that he should be asked to do so, and that any really authenticated communicants of the Oriental Churches should be received there and in the churches in our Diocese to the Holy Communion." The Dean of Albany had written also most cordially how glad he should be to have the Cathedral lead in such work and that he would make any arrangement of services to further it. The Diocesan Missionary had already discovered more than forty Greeks residing in Albany, and with many of them established cordial relations. More than one hundred communicants of Oriental Churches are said to reside there. From a prominent Armenian it is learned that while a few Armenians only live in Albany, more than one hundred live in Troy, though, unfortunately the majority have united with the Congregationalists, but some make their communion in our churches.

The next step seemed, therefore, to enlist the sympathy of the Oriental Bishops and other authorities: not so simple a task as it would seem. Our Bishops and clergy, for the most part, seem to have no knowledge of Oriental sees, parishes, and missions, being rapidly established at their doors, although in far off Jerusalem, St. Petersburg, Athens, and Urmi, compliments and official assurances of intercommunion are being exchanged.

Some progress, however, has been made. The Vicar-General who, in the absence of the Armenian Archbishop Saradjian, now in Europe on the commission appealing to the Powers, writes the committee most cordially, saying: "I have, myself, on various occasions celebrated the Holy Eucharist in Episcopal churches, in the different towns of Massachusetts, Connecticut, and New Hampshire, and I am glad that you are now willing to make that more general in Troy and Albany. I need hardly add that I am fully convinced of the thorough sincerity and disinterestedness of the Episcopal clergy in offering us facilities of Divine worship. I I am sure they have no desire whatever to proselytize among our people, such as, it is sad to say, the various Protestant sects and Romans do. The encroachments have indeed made our people somewhat suspicious and wary: but a clearer knowledge of the state of things in this country has brought home to us the difference between the Episcopal Church and, so to speak, the proselytizing bodies. I am glad to say that this distinction is already well recognized not only by the Armenian clergy, but also by the lay people, who are learning more and more to appreciate the kindness and brotherly feeling of the Episcopal clergy in America."

He has forwarded the committee's letter to the Archbishop and also a letter from our own Presiding Bishop, growing out of some correspondence of this committee with Bishop Tuttle, to the Armenian Catholicos, a letter of such tender love and sympathy in their sorrows and persecutions as cannot but draw closer the two Churches.

The committee, after much delay in obtaining addresses, has written to Mar Shimon in Persia, and to the Russian, Greek, Syrian, and other authorities, from whom they hope soon to hear as cordially as from Father Vehouny. Meantime the caution implied in Bishop Doane's letter as well as in that of the Armenian Vicar-General, should not be ignored, in the interests of both sides, that both priests and laymen should furnish proper letters. The committee hope soon to be able to give full information how this may be assured, as cases have already come to their ears of imposters who can only work injury to the cause of Church Unity. It is greatly to be desired that such cordial relations should be established between the American Church and all these venerable Churches of the East that the greatest possible intercommunion may be attained with least possible danger of friction or mistakes.

The marriage of the Rev. Ralph Birdsall with Miss Jessie Cicely Reid, daughter of Mr. and Mrs. Harry M. Reid of Atlanta, Ga., was solemnized in Christ Church, Cooperstown, of which Mr. Birdsall is the rector, on the morning of August 25th. The Bishop of New York officiated and was assisted by the Rev. W. A. Masker, Jr., rector of St. Mary's Church, Springfield Centre, and the Rev. Paul Birdsall, rector of Grace Church, Albany, a brother of the groom. The vested choir of Grace Church rendered the music.

CALIFORNIA.

Wm. F. Nichols, D.D., Bishop.

The Late Rev. E. B. Church.

A sad break in the list of California's clergy is made by the death of the Rev. Edward Bentley Church, noted last week. He has long been associated with the educational and religious work of the Diocese. Mr. Church was born in Greenville, Miss., in 1844. He received his theological training in Bexley Hall, Gambier, and in the Philadelphia Divinity School. Coming to this Diocese soon after his ordination in 1869, he became interested in educational matters and held the position of headmaster in various private schools. In 1877, Mr. Church founded Irving Institute, a boarding school for girls, and to the development of this he gave such unreserved interest that at last he was compelled to seek rest and health in Arizona, where he lingered long before making the change to Pasadena, from which place he passed peacefully to the rest that remaineth for the people of God, on August 26th.

Mr. Church exercised his priestly office by being assistant to the rector of one or other of the large parishes of San Francisco until his health failed. Genial, gentle, beloved of his pupils, his memory will be blessed to many generations yet to come.

CENTRAL NEW YORK.

Charles T. Olmsted, D.D., Bishop.

Marcellus—Utica Notes — Lectures at Colgate University.

A new rectory for St. John's, Marcellus (Rev. E. B. Mott, rector), is in process of construction and will be completed before winter.

The new House of the Good Shepherd for homeless children, on upper Genesee St., Utica, is now occupied. Bishop Olmsted will conduct a service of Benediction in the building on the feast of St. Michael and All Angels. Steps are being taken to complete the furnishing and the management will be grateful for help in this direction. Several dormitories will be furnished by parents as memorials. The managers hope to be gladdened by other donations before the formal opening, a month hence. The building is very complete with the best modern features in light, arrangement, plumbing, etc. It is built of red brick laid in white mortar, with plentiful trimmings in Indiana limestone, and roof of slate. Thirty-five children limited the capacity of the old institution the new building will accommodate 120, with easy possibility of enlargement when necessary.

Bishop Olmsted will be the preacher at a special memorial service to Bishop Huntington, to be held Sunday, October 2nd, in Grace Church, Utica (Rev. Dr. Bellinger, rector). It will be the second anniversary of Bishop Olmsted's consecration in the same church.

A series of three lectures will shortly be delivered by the Rev. B. T. Stafford of Oriskany Falls, at Colgate University, Hamilton, N. Y., on the general subject, Three Phases of the Carnival of Crime. The titles of the specific lectures are: Crime and Its Causes; The Cast of Crime; Remedies. The course is arranged at the request of the President of the University.

CENTRAL PENNSYLVANIA.

Ethelbert Talbot, D.D., LL.D., Bishop.

Death of Col. Reeder.

The parish of St. John's, Bellefonte, has met an irreparable loss in the sudden death of Col. Wilbur Fisk Reeder, a faithful communicant, vestryman, and lay reader. He was one of the leading members of the Centre County Bar, a bar famous for noble traditions in all the middle of the state, and was a useful, respected, and valuable citizen, holding many offices of public trust, and high in Masonic circles. It is yet on the Church and parish that the loss falls most severely. Born and bred a devout and earnest Methodist, superintendent of Methodist Sunday Schools, personal friend of many of the M. E. bishops, he, with his wife, was led into the Church four years ago by the example of their only son. He came fully to recognize and deeply to love her ancient heritage, and as a lay reader of her services, as well as in other capacities, served her with dignity, loyalty, and affection. The new Diocese soon to be set up, as well as the parish, have lost one whose support and counsel would have grown in value through the years.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

Windsor Park – The Bishop – Diocesan Notes.

On August 23d there was unveiled in St. Margaret's Church, Windsor Park, a handsome marble tablet in memory of the Misses Maria and Ellie Fair, who perished in the Iroquois fire, and of their mother, Margaret, and their brother John. The tablet consists of a maltese cross of white Carrara marble on a square background of black marble, the lettering on the cross being sunk and filled with gold. The rector, Rev. L. C. Rogers, having preached a memorial sermon soon after the fire, made but a short introductory address at this service, and was followed by Mrs. Elia W. Beatty, an intimate friend of the family, who read a reminiscent paper. Mrs. Fair lived in Windsor Park when there were but few houses there and was really the founder of the mission. It is said that the dedication to St. Margaret was chosen out of compliment to her.

Bishop McLaren is still at Point Pleasant, N. J. His health remains about the same, and he is feeling well enough to plan for a trip to Chicago in the autumn.

The first of September brings many of the city rectors back to their posts. The Rev. Z. B. T. Phillips of Trinity is already at work, fully restored in health by his European trip. The Rev. J. H. Edwards will return early in the month from his Eastern trip to welcome his new curate, the Rev. Arnold Lutton, who comes to the Church of the Saviour from St. Paul's Church, Brookings, S. D. The Rev. C. E. Taylor of Ber-

wyn has returned after spending four weeks on the Atlantic coast. The Rev. E. A. Larrabee and the Rev. Dr. Little, both of whom are deputies to General Convention, have been in their parishes all summer, but will soon leave for the East, where they will spend some time in recreation before reporting for work at Boston in October.

The new parish house of St. James', Dundee, is now nearly completed, sufficiently so as to be in use. When finished it will be veneered in brick to harmonize with the church.

In noting the increased number of curates at work in Chicago parishes, *The Diocese* states that no work counts for quite so much, in our times, as pastoral work among the people, and that one man in a large city parish cannot do it thoroughly; and observes that there are still parishes in Chicago where assistants are greatly needed. Perhaps there is no parish of which this is more true than St. Bartholomew's, Englewood. Here at least three priest-assistants could be used to advantage, for this large parish covers a tremendous area, embracing at least 75,000 people. The communicant list is nearly one thousand souls and could be doubled were the work not curtailed by lack of funds. The people as a rule are in moderate circumstances, but they struggle loyally and meet all their obligations. There is at present a debt of $20,000 on the property, and a large income is necessary to pay current expenses. A determined effort is being made to wipe out the debt, and under the able leadership of the new rector, the Rev. Henry Knott, this object will probably be accomplished at no distant day. At present the work is progressing well in all directions. The congregations are large. To cope successfully with the great difficulties of this parish, in addition to an increase in the clergy staff there is needed a parish house, and it is hoped some wealthy Churchman may be moved to erect one as a memorial to the glory of God and the extension of His kingdom upon earth.

St. Bartholomew's choir has just returned from an enjoyable vacation at Black Lake, Mich.

The weekly meetings of the Actors' Church Alliance have been well attended during the summer. Chicago offers many theatrical attractions during the summer season and the players have availed themselves of these meetings, which are informal and socially enjoyable.

The Rev. Charles Scadding of Emmanuel Church, La Grange, has returned from his vacation, spent in the wilds of Canada. Mr. Scadding is this week the guest of Bishop Hare in South Dakota, where he is to address the convention on Sunday School and deliver his famous illustrated lecture on the American Church.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Double Anniversaries at Bristol — The Episcopal Academy—Death of Rev. Dr. Clarke.

The 150th anniversary of the Church in New Cambridge, and 70th anniversary of Trinity Church, Bristol, will be celebrated together on Friday, September 23d. There will be addresses by the Bishop of the Diocese and by former rectors, a collation in Trinity guild hall for guests and parishioners, an address of welcome by the rector, and historical addresses as follows: On the Ancient Church, by the Rev. Samuel Hart, D.D., Sub-Dean of Berkeley Divinity School, Middletown, Conn., Historian of the Diocese; on the Trinity Church Society, by Mr. A. J. Muzzy, for over twenty years clerk of the vestry.

Mr. Peter Lux, an old citizen and well-known business man of Hartford, died not many days ago. He was a communicant of St. John's Church (the Rev. James W. Bradin, rector), and long a vestryman of the parish.

The Episcopal Academy of Connecticut was founded by Bishop Seabury in 1794, and is the oldest of the Church schools of New England. It was a rare judgment and a very wise choice which made Cheshire the location, an ideal place for a school for boys. The village is on high ground, and the region one of rare beauty. The academy has made, in its long life, an honorable record.

In recent years, strenuous efforts have been made to bring it into the front rank of modern schools. In 1903, the property was leased to certain of the alumni, who had formed a new organization, under the name of "The Cheshire School, Inc." With them were associated the Bishop of the Diocese, Dr. (now Bishop) Lines, the Rev. Dr. Luther, Prof. Philips, and Dr. Mulford. Mr. Roland J. Mulford, LL.B. Ph.D., and a son of the Rev. Elisha Mulford, LL.D., was chosen Principal, with the title of headmaster.

Under the new administration, extensive improvements have been made upon the entire property, and modern equipment added. This has been done under the supervision of a competent architect and sanitary engineer. About $100,000 has been thus expended, and all is now in perfect order, throughout. The chapel in Bowden Hall, has been remodelled and presents a most pleasing appearance. Here, at the daily service, there is a vested choir, chosen from among the members of the school. Especial attention has been given to the gymnasium, which is admirably provided in every way. The coming year seems to indicate a new departure for the venerable institution.

The Rev. J. Frederic Sexton, rector of St. James', New Haven (Westville), has accepted the general business oversight of the school. He is a trustee, and represents the New York trustees. Mr. Sexton is an alumnus, and was for ten years rector of St. Peter's parish. He has been for eighteen years an officer of the Alumni Association and in close touch with the alumni, about one thousand in number. Mr. Sexton was instrumental, a few years ago in raising an alumni scholarship of $5,000. He is eminently fitted for the position, and will undoubtedly make his labors tell for the advancement of the old Academy.

Among the notable alumni of the past were Dr. Samuel F. Jarvis, Horatio N. Slater, one of the founders of New England's industrial prosperity, Gideon Welles, Secretary of the Navy during the Civil War, Admiral Foote, Commodore Hitchcock, and George A. Jarvis, remembered as the benefactor of many institutions of learning throughout the country. Graduates of wide influence in contemporary affairs are General Joseph Wheeler, J. Pierpont Morgan, and many others in every walk of life. Bishop Lines and Dean Hart were Cheshire boys.

With the admirable record behind, there is the strong purpose to go forward to even better things for the future.

Bishop Van Buren spoke on work of the Church in Porto Rico at St. Stephen's Church, Ridgefield (Rev. Foster Ely, D.D., rector) on the last Sunday in August, and special contributions for that work being invited, he received a total of $730.

The death of the Rev. Sylvester Clarke, D.D., professor emeritus of Homiletics and Christian Evidences at the Berkeley Divinity School, occurred at Bridgeport on September 4th. The interment was appointed to be held at Newtown, Conn. Dr. Clarke was 72 years of age.

Dr. Clarke was one whose personality has for a long term of years been associated with the Berkeley Divinity School, and was esteemed a thorough scholar and an apt instructor. He was himself a graduate of that school, and after graduation was ordained deacon in 1858 and priest in 1859, both by the late Bishop Williams of Connecticut. He was rector at Oxford, Conn., from the time of his ordination until 1861, then assistant at St. John's, Bridgeport, till 1863, and rector of Trinity Church in the same city from 1863 till 1884. From the latter year he was professor at Seabury Divinity School, Faribault, Minn., for three years, and in 1888 entered upon the professorship of Homiletics and Christian Evidences at the Berkeley Divinity School. He was retired as professor emeritus quite recently. Dr. Clarke was the compiler of *The Clergyman's Companion*, a little manual of offices published by Thomas Whittaker.

DULUTH.

J. D. Morrison, D.D., LL.D., Miss. Bp.

Deanery at Hibbing—Window at Duluth.

The summer meeting of the Duluth Deanery was held in Christ Church, Hibbing (Rev. Frank Durant, rector). Evening Prayer and a sermon by the Rev. H. S. Webster opened the sessions. On Thursday the Holy Eucharist was celebrated, the Rev. Dr. A. W. Ryan preaching a helpful sermon. Excellent papers were read by Rev. Frank Coolbaugh on the topic "What Shall We Teach Our Children?" and by Rev. George E. Remison, on "What Shall Our Children Read?" A most enthusiastic and well attended missionary service was held at which bright addresses were delivered by the Rev. H. S. Webster, Rev. Roderick J. Mooney, and Rev. Dr. A. W. Ryan.

A handsome stained glass window has just been placed in St. Luke's Church, Duluth, as the gift of the Young Ladies' Guild of the parish. The window is circular, 58 inches in diameter, and represents the scene of Christ Before Pilate.

FLORIDA.

Edwin Gardner Weed, D.D., Bishop.

Church Club to be Organized.

A movement is under way in Jacksonville to organize a Church Club composed of members of the different parishes within the city. The first steps were taken at a gathering of laymen with the Bishop on the evening of Monday, August 29th, when a committee consisting of two gentlemen from each parish was appointed to draft a plan of organization and submit it to a meeting to be held later in St. John's chapel.

FOND DU LAC.

Chas. C. Grafton, D.D., Bishop.
R. H. Weller, Jr., D.D., Bp. Coadj.

New Church for Waupaca.

The contracts have been let for the erection of a new church edifice for St. Mark's parish, Waupaca (Rev. George Hirst, rector), and work will be commenced at once. The contract calls for completion by December 20th. It will be erected of rough surface concrete blocks, in Gothic architecture. The lot upon which the church will be built is well situated on Main Street and is the gift of the Hon. E. L. Browne.

IOWA.

T. N. Morrison, D.D., Bishop.

Church Consecrated at Chariton

The consecration of St. Andrew's Church, Chariton, took place on August 31st, the Bishop of the Diocese officiating and the Bishop of Quincy preaching the sermon. The new church was recently described in these columns.

KENTUCKY.

Gift for the Cathedral.

The Cathedral has recently received a valuable addition to its property. The chapter owned the house adjoining—an old residence which is utilized for guild and choir

purposes. A few days since, Mr. S. T. Ballard bought and presented to the chapter the next house, so that the Cathedral now own an adjacent lot of some sixty by two hundred feet, upon which it is hoped to erect a parish house just as soon as other liberal people will follow Mr. Ballard's worthy example.

Father Osborne, Bishop Coadjutor-elect of Springfield spent the Thirteenth Sunday after Trinity in Louisville, and preached in the Church of the Advent (the Rev. A. W. Griffin, rector). Father Osborne is spending a few weeks at French Lick Springs, Indiana, and has derived much benefit from the rest and the healing water.

LARAMIE.

A. R. Graves, D.D., LL.D., Miss. Bp.

Annual Convocation.

The annual Convocation of the District of Laramie met in the Church of Our Saviour, North Platte, Neb., on Saturday, August 27th. At evening service that day the sermon *ad clerum* was delivered by the Rev. J. M. Bates of Red Cloud, Neb., from the text "What is Truth?" On each day of Convocation there was, of course, an early celebration, and at the High Celebration on Sunday morning, Bishop Graves delivered his annual address. He reported progress in many portions of the field and stated concisely the condition of funds and endowments, as well as the year's receipts and disbursements for the Jurisdiction. An interesting section of the address was the Bishop's statement that in the fourteen and a half years of his episcopate he had confirmed 2,636 persons. The religious antecedents, or training, of those confirmed were as follows:

The Church	969
Methodist	440
No Religion	329
Presyterian	219
Lutheran	154
Baptist	144
Congregationalist	96
Roman Catholic	74
Campbellite	74
Unknown	44
Universalist	15
United Brethren	15
Unitarian	11
Quaker	9
Dunker	9
Adventist	7
Dutch Reformed	6
Evangelical	5
Mormon	4
New Light	4
Church of God	2
Zwinglian	2
Jew	1
Irvingite	1
Spiritualist	1
Wesleyan	1
Total	2,636

Thus, 63 per cent. of the candidates have come from outside the Church's communion.

Treating of matters of general discussion within the Church, the Bishop favored the adoption of the Revised Version as our standard Bible. "If that cannot be had, then, secondly, the placing of the marginal readings in the text and make that, for the time being, our standard. Of the two Revised Versions, the English and American, I should certainly prefer the American as better adapted to modern times and American people. If we are to have a new and modern version at all, I see no advantage in preserving the antiquated and ungrammatical expressions found in the English version." With respect to the movement toward strengthening the canon on Divorce, he stated that he was opposed to making it "any more strict," but "should like to see the canon as it is much better heeded and obeyed by both our clergy and people. Reform in this great evil must come from careful instruction and training and not from severe laws against the ignorant and unfortunate." He regretted the decadence of family prayer; asked for better instruction in Sunday Schools; urged the clergy to keep up their parish registers better; and lamented that the District had not quite made up its general apportionment, as it did last year.

At 4 o'clock, Sunday afternoon, a conference was held on the general subject, "The Church and Art." A very suggestive paper was read by Miss Le Hew, deaconess, on "Church Symbolism," and a beautifully written paper on "Church Music" by Miss Jane L. Pinder of Grand Island, Neb. A valuable address by Dean Bode of Laramie followed, on Church Architecture. Each section of the conference called animated discussion. In the evening the usual missionary service was held, and eight missionaries from the field made addresses.

At the business session, the former secretary, the Rev. Louis A. Arthur was re-elected, and after formal reports from Archdeacon Cope and from Chancellor Horth, the Convocation considered the "Undeveloped Missionary Resources of the Church," the discussion being opened by the Rev. Louis A. Arthur.

At 2 p. m., in the parlors of the Clinton residence near by, a most enjoyable musical recital with formal programme, was given for the members of Convocation, by Miss Pinder, violinist, Dean Bode, pianist, and Miss Gertrude Graves, Soprano.

The subject of Woman's Work in the District was duly considered and two hours were given also to a discussion by the clergy and laymen of Men's Work in the District: "If not, why not?"

Monday evening was taken up by a delightful reception at the house of the senior warden, Mr. Milton G. Doolittle. At the business session, on Tuesday morning, the Convocation voted to petition General Convention for permissive use of the Revised Versions in public service.

Delegates were elected to General Convention as follows: Clerical, Rev. Louis A. Arthur, Grand Island; Lay, Mr. Geo. Purcell, Broken Bow, Neb. The supplementary delegates chosen were: The Ven. Archdeacon Cope, Kearney, Neb.; Hon. Joseph S. Hoagland, North Platte, Neb.

The general subject of "The Church and Science," came up by the prearranged programme and, under the sub-topic "Parasitic Life," was considered at length and fruitfully. The Convocation voted to accept the invitation of St. Mark's Church, Cheyenne, Wyoming, to meet in that parish next year.

At the final session, Tuesday evening, there was earnest discussion of the following topics: "Sermonic Outlines," "Recent Books," and "Missionary Difficulties." The Convocation voted to publish a Church paper in the interest of the District, to appear quarterly, and chose the Rev. Louis A. Arthur of Grand Island, Neb., as editor, and Dean Bode of Laramie, as co-editor.

The attendance at the Convocation was not quite up to the average of former years, several of the clergy being kept away by illness. The parish at North Platte is just now without a rector, but the kindly and generous hospitality of its people was the subject of frequent remark and reflects great credit on the entertainment committee.

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop.

Two Deaths.

The death of Keble Taylor, son of the Rev. E. B. Taylor, took place at Westminster, where until recently his father had been rector of Ascension Church, on August 24th.

The body was taken to Ascension Church on Thursday, when Vespers for the Dead were said and a continuous watch kept by the Sisters of All Saints and a few others until 7 p. m. Friday, when the Burial Service and a Requiem Eucharist were sung. Interment took place the same day in Timothy's churchyard, Roxboro', Philadelphia.

Mr. Gottlieb Goetz, a vestryman of St George's Church, Mount Savage, and one of the leading citizens of that place, died August 24th of typhoid fever. He was 72 years of age, and had lived fifty years in Mount Savage. Preparations were being made for the celebration of his golden wedding, which would have occurred on August 28th. He is survived by his wife and six children.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Diocesan Notes.

The headquarters of the committee of arrangements for the General Convention are at Copley Hall. The hospitality committee has provided for fifty Bishops at the Hotel Somerset, and the rest of the Bishops have been placed in the homes of Churchmen in Boston, Cambridge, and vicinity. The Woman's Auxiliary is located at Pierce Hall, and their rooms will be in charge of Miss Abby Loring.

The death of Mr. Nathan Matthews removes from Boston a prominent business man, and well-known Churchman. He was for many years a vestryman of St. Paul's Church, and in later years became a parishioner of the Church of the Advent. His son was Mayor of Boston, and his daughter a member of St. Margaret Sisterhood.

The interesting announcement is made that the only son of the late Rev. John S. Lindsay, D.D., Mr. Thomas Lindsay, will shortly be married to Miss Florence Field, daughter of Mrs. Thomas Nelson Page of Washington, and niece of Mr. Marshall Field of Chicago. Mr. Lindsay is a graduate of the class of 1904 at Harvard.

MICHIGAN.

T. F. Davies, D.D., LL.D., Bishop.

Laymen's Missionary Conference.

The programme for the Laymen's Missionary Conference for the Middle West, to be held in Detroit on November 15th, is arranged as follows: Subject, "The modern Missionary Movement."

9:45 a. m.—(1) A Brief Outline of its History; Its Present Scope; The Missionary at Work; What he is Doing.

12:00 Noon.—Hymn and noon-day prayers. The Question Box.

12:30 p. m.—Roll call by the Secretary.

1:00 p. m.—Luncheon.

2:30 p. m.—(2) The Home Administration of Missions; What the General Church, the Diocese; the Parish are Doing; What is being done at the Church Missions House.

4:00 p. m.—The Question Box.

7:45 p. m.—The Missionary Movement and the Individual; Prayer; Money; Telling the Story; Going to the Field.

The Question Box will afford those who do not speak an opportunity for bringing subjects to the attention of the Conference they deem of importance.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

City Notes.

A general service in the interest of the Brotherhood of St. Andrew will be held at St. Paul's Church, Milwaukee, on the evening of Wednesday, September 21st, being the second day of the diocesan Council. There will be addresses by various Brotherhood men, and it is hoped that a considerable number of the clergy and lay deputies to the Council will attend the service, as well as a large representation of members of the Brotherhood and other Church people of the city.

In connection with the celebration of the fortieth anniversary of St. Mark's Church, South Milwaukee, a social gathering of the parish was held on Tuesday evening of last week, at which a handsome gold-headed cane was presented to Mr. Henry Durbin, who has been senior warden of the parish, not only for the entire period of forty years during which the church building has stood, but for a number of years prior to that. Mr. Durbin is still an active member of the congregation, so far as his health will permit.

Bishop McKim of Tokyo was preacher at St. John's Church last Sunday, and the Rev. J. Hollister Lynch, rector of Trinity Church, Ottumwa, Iowa, at St. James' Church, Milwaukee.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

Memorial to Enmegahbowh—Twin City Notes.

An interesting memorial service took place on Friday, August 26th, at the Church of St. Columba, White Earth Reservation, the occasion being the consecration of a cross erected over the grave of the Rev. J. J. Enmegahbowh, who at the time of his death was the oldest presbyter of the Church in Minnesota, and who was, perhaps, best known of the Indian clergy ordained by Bishop Whipple. The beautiful Latin cross of polished granite was the gift of Mrs. Whipple—a tribute to Enmegahbowh for his faithful ministrations among his people and for his great love for Bishop Whipple. The Rev. Fred Smith, Indian clergyman in charge, conducted the service and made an eloquent and touching address in memory of Bishop and priest.

The Rev. Charles Holmes, rector of Ascension Church, St. Paul, is suffering from a severe nervous collapse at his home in that city. He has been ill for the past five weeks. His condition reached a critical state last week, but he has since showed an encouraging rally. He has been in charge of Ascension parish for the past fifteen years.

Hon. Loren Fletcher has contributed $500 towards the mortgage fund of Gethsemane Church, Minneapolis. This makes $1,000 that he has given towards this object.

MISSISSIPPI.

Theo. D. Bratton, D.D., Bishop.

A Correction.

It was incorrectly stated in these columns in the issue of August 27th, that the late Col. Prentiss Ingraham was a brother of the Rev. J. P. T. Ingraham, D.D., rector emeritus of Grace Church, St. Louis. Col Ingraham, deceased, was a nephew of the Rev. Dr. Ingraham, and his father, the Rev. Joseph Ingraham, was, therefore, a brother of Dr. Ingraham of St. Louis.

NEWARK.

Edwin S. Lines, D.D., Bishop.

The Bishop's Movements.

The Bishop has returned from his outing in Maine and resumed his work in the Diocese last Sunday (September 4th) with a visit to St. James' Church, Newark, where he preached. The death of the rector of this church, the Rev. Cyrus B. Durand, on August 14th, has removed from the Church on earth a faithful priest. The Bishop has made appointments for every Sunday in September. One of them will be the consecration of Holy Cross Church, Jersey City. The consecration of Calvary Church, Summit, will take place in October.

The Rev. Ellsworth W. Tracy of Ogdensburg, N. Y., has accepted charge of St. George's mission at Maplewood. The work here has been brought to such strength by the faithful labors of the Rev. Henry Bicker that a resident priest is necessary and parish organization must be near at hand.

NEW JERSEY.

John Scarborough, D.D., Bishop.

Burial of the Rev. Dr. Shields — Summer Churches.

The burial of the Rev. Charles Woodruff Shields, D.D., LL.D., who died suddenly of heart failure, in Newport, R. I., on August 26th, was from Trinity Church, Princeton, N. J., on Monday, August 29th. The officiants were the Rt. Rev. John Scarborough, D.D., the Rev. A. B. Baker, D.D., rector of the parish, the Rev. Harvey Officer, curate, and the Rev. Wilmer P. Bird of the Diocese of New York. The funeral procession, led by the choir of Trinity Church, started from the old Stockton homestead, in which Dr. Shields resided, and it was met by the clergy at the door of the church. A considerable number of the faculty of Princeton University were present at the service, among them being the Rev. Francis L. Patton, D.D., the late president of the University. The faculty evinced their respect for their distinguished associate by attending in a body, wearing academic dress. On the casket, as it was borne in the procession, were the hood of the Doctor and the stole of the priest, now laid aside for the heavenly rewards of consecrated learning and service. The interment was in the old cemetery which holds the remains of all the presidents and many of the professors of the University.

Dr. Shields' chair in the University was that of the Harmony of Science and Revealed Religion. He was one of the most cultured of our clergy, and was a zealous advocate of the cause of Church Unity, on the basis of the Lambeth articles. He was an accomplished liturgical scholar, and his contributions to literary and philosophical subjects are widely known.

The Bishop is just concluding his summer visitation of the churches along the Jersey seashore, and some account of his three months' work will give an idea of the wonderful progress made by the Church there since the present episcopate began. Much of this progress is the natural result of the growing popularity of the Jersey coast as a summer resort; but much more is due to the personal labors of the Bishop himself in seizing a great opportunity.

Thirty years ago there was no Episcopal church on the New Jersey coast between Long Branch and Atlantic City. Now the coast is lined with churches from Cape May Point to Sandy Hook. The Bishop devotes his summer months to visiting as far as he can, these shore churches. St. Peter's-by-the-Sea, Cape May Point, might be called "the Land's End" of New Jersey—just near where the ocean and Delaware Bay join. The pretty little church has been placed on its new site this year, and is filled with a goodly congregation every Sunday. On the Bishop's visitation he formed a Sunday School, numbering sixty children, gathered in by Mr Frank A. Fenn, a student of the Philadelphia Divinity School and a licensed lay reader.

St. John's, Cape May, is among the oldest of the shore churches. It has Sunday supplies, and is only open for "the season." A very large number of communicants were present at the visitation of the Bishop, and a full congregation. The late Senator Wm. I. Sewell was long a pillar of St. John's. His family still represent him. The Church of the Advent ceased to be a few years ago, but has again been revived, and is thriving under the care of the Rev. E. C. Alcorn. It is "the all-the-year-round church" of the place, and has a good congregation. St. Simeon's, Wildwood, is becoming a strong centre, and is hoping for services in winter as well as in summer. It is self-supporting. Holy Trinity, Ocean City, has one of the most beautiful church buildings in the Diocese, open every Sunday of the year. A class of four was confirmed, and when a small indebtedness is paid the church will be consecrated.

Atlantic City has five churches counting St. Bartholomew's on Brigantine Beach, just across the little inlet. Three of these are open the year through—St. James, the Ascension, and St. Augustine's, the latter a large congregation of colored people. All Soul's is a chapel of the Ascension, and only open in summer. A mission has recently been established at Pleasantville, on the mainland, in charge of the Rev. Chas. N. Spalding, D.D., and a church building is in prospect.

Holy Innocents', Beach Haven, which was partly destroyed by a tornado last autumn, is on new foundations, stronger than ever. St. Philip's Island Heights, is cared for by the rector of Christ Church, Jones River, who also officiates at Seaside Park, where there is a union chapel only. At Olney, Mantoloking, Bay Head, Point Pleasant, Sea Girt, Spring Lake, Belmar, and Asbury Park, there are good churches, and at the last named place two churches and two large congregations the year through, one a colored church under the rectorship of the Rev. August Jensen. Avon, Allenhurst, Elberon, Long Branch, Monmouth Beach, Remsen Heights, all these are ministered to, and are, for the most part, very prosperous. It is impossible for the Bishop to visit all these churches in any one season. As a rule there are few Confirmations except in those that are parish churches proper and open the year through, and these are visited in the winter:

Spring Lake and Belmar have new pipe organs this year.

NORTH CAROLINA.

Jos. B. Cheshire, D.D., Bishop.

Mission at Middleburg.

A very successful mission has been held at the Church of the Heavenly Rest, Middleburg, one of the churches supplied by the Rev. James E. Poindexter, rector of Emmanuel, Warrenton. The Rev. John London of Louisburg, N. C., was the missioner. The morning services were well attended. At night the church was full, with many outside. Some of the questions handed the missioner show the interest manifested in our Church. A few were as follows:

"Why do you baptize infants?"

"Why do you use a Prayer Book?"

"Why did you say, in your sermon, that John the Baptist, when he baptized Christ, poured water on our Saviour's head?"

The interest in the mission increased to the end, and many outsiders expressed the wish that another mission might soon be held.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Philadelphia Notes.

St. Jude's Church (the Rev. Charles Logan, rector), which has been closed for the month of August, was opened for services on the Fourteenth Sunday after Trinity. St. Matthias' Church (the Rev. C. Rowland Hill, rector), after a complete cleansing and recarpeting, has also resumed the regular services. The rector spent his vacation at Chelsea, N. J., where Mrs. Hill, who had been seriously ill, has gained strength.

An attempt is being made in St. Clement's Church (the Rev. G. H. Moffett, rector) to get a complete list of the communicants of the parish since the foundation in 1855. This parish was the only one admitted into union with the Diocese immediately after the consolidation of the county of Philadelphia with the city of Philadelphia in 1854. It was

then feared that there would be confusion because of the similarity of names in the city and county, and all the parishes kept the name of the district in which they were situated. It may be that this was partly, if not wholly, the reason why the name of St. Clement was selected for the parish.

The Junior Pre-Convention meeting of the Philadelphia Local Assembly will be held on Monday evening, September 26th, in St. Matthew's Church (the Rev. J. Henning Nelms, rector). Addresses will be made by prominent B. S. A. men and there will also be a lantern exhibition and lecture on "The Life of Christ."

The Rev. W. Arthur Warner, sometime priest in charge of Grace Church Chapel, West Philadelphia, and rector-elect of St. Andrew's Church, West Philadelphia, who has been abroad for the summer, entered upon his ministry at St. Andrew's on the Fourteenth Sunday after Trinity.

The Rev. Frederick A. MacMillen, priest in charge of the Chapel of the Prince of Peace, Philadelphia, preached his farewell sermon on Sunday, September 4th. He will shortly assume the rectorship of Trinity Church, Covington, Diocese of Lexington. On Friday evening, September 9th, the Senior Chapter of the B. S. A. will hold a meeting, at which time it is arranged to present Mr. MacMillen a beautifully wrought badge of the Brotherhood of St. Andrew in gold.

A brass memorial tablet has been erected in old Trinity Church, Oxford (the Rev. Horace F. Fuller, rector). It is placed near the pew which the Large family have occupied for generations. It contains the following:

To the Glory of God and in Loving Memory of
JAMES LARGE
August 26, 1842 October 3, 1902
A Communicant and Vestryman of this Parish.
Mark the perfect man, and behold the upright
for the end of that man is peace.
Ps. xxxix. 37.
Thou wilt keep him in perfect peace whose mind
is stayed upon Thee, because he trusted
in Thee. Isaiah xxvi. 3.
Erected by his wife.

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

A Notable Month—Choir Outing.

Three corner stones laid, one new church opened and another consecrated, all within three weeks, is a record full of encouragement to the Bishop and people of the Diocese. The corner stones were for Grace Church, Ridgway; St. Agnes' Church, St. Mary's, Elk County; and Trinity chapel, Erie. The first two are in the pastoral care of the Rev. George A. Harvey, and the last, of the Rev. Frank S. Spalding. The new church opened with a service of benediction is Trinity Church, Patton, under the Rev. L. M. A. Haughwout; and the church consecrated is St. Andrew's, Clearfield, the Rev. W. T. Auman, rector.

The corner stone of the new Grace Church, Ridgway, was laid on Thursday, September 1st, by the Bishop of the Diocese. There were present of the clergy, the rector of the parish, the Rev. George A. Harvey; the Rev. Doctors Kieffer of Bradford and Mallett of Sharon; and the Rev. Messrs. McCandless of Smethport; Spalding of Erie; Robertson of Emporium; Clay of Foxburg; and McEwan of Johnsonburg. Addresses were made by the Bishop, Drs. Kieffer and Mallett, and the Rev. Messrs. Harvey, Spalding, and Robertson. The day was a fine one, and there was a bountiful collation served in the parish house by the Ladies' Guild, followed by reception in the evening. The church is to be a handsome one, of native stone, rough hewn, to cost about $20,000. The organ is to be furnished by Felgemaker of Erie; the furniture comes from Wisconsin, and the glass from Buffalo. Mr. and Mrs. J. K. P. Hall provide for most of the outlay for this, as also for the Church of St. Mary's, the latter being the former church at Ridgway, taken down, transported, and rebuilt.

The corner stone of St. Agnes' Church was laid on Friday, September 2nd, by the Right Reverend the Bishop of the Diocese, assisted by a number of the clergy who had accompanied him from Ridgway to be present on the occasion.

Several missionaries are needed in the Diocese, but it seems difficult to find men enthusiastic and at the same time unencumbered, able, and willing to undertake small missionary circuits with limited stipends. The fields are white unto the harvest, but the laborers are few.

The choir of the Saint Mary Memorial, Pittsburgh, had a most enjoyable outing of a week, the last in August, spent in Georgetown, a small country town on the Ohio River, 40 miles from the city. The company—numbering forty—was composed of members of the choir, junior choir, and Girls' Friendly Society, under the charge of the vicar of the parish, the Rev. George W. Lamb, while Mrs. Lamb acted as chaperon for the girls. There were prayers morning and evening on the lawn, and the days were spent in roaming and riding about the country, bathing, and rowing on the river, and in short excursions to neighboring points of interest. Georgetown has a small parish church 71 years old, where, under the direction of the Rev. Mr. Lamb, a choral service was given on Friday evening, in the presence of a crowded congregation; and a similar one was held on Sunday evening also. The people of the village gave the visitors a most enthusiastic welcome, and the young people were delighted with the success of the undertaking, and are anxious to have it repeated next season.

THE EDITOR'S BRAIN

DID NOT WORK WELL UNDER COFFEE.

A brain worker's health is often injured by coffee, badly selected food, and sedentary habits. The experience of the Managing Editor of one of the most prosperous newspapers in the Middle West, with Postum Food Coffee illustrates the necessity of proper feeding for the man who depends on his brain for a living.

"Up to three years ago," writes this gentleman, "I was a heavy coffee drinker. I knew it was injuring me. It directly affected my stomach and I was threatened with chronic dyspepsia. It was then that my wife persuaded me to try Postum Food Coffee. The good results were so marked that I cannot say too much for it. When first prepared I did not fancy it, but inquiry developed the fact that cook had not boiled it long enough, so next time I had it properly made and was charmed with it. Since that time coffee has had no place on my table save for guests. Both myself and wife are fond of this new cup which 'cheers but does not inebriate' in a much truer and fitter sense than coffee. My stomach has resumed its normal functions and I am now well and strong again mentally and physically.

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TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Summer School at Sewanee—New Church at Coalmont.

PLANS for a Summer School of Theology at Sewanee were made in the winter of 1903-4 and developed into the arrangement of a course of lectures by professors of the Theological Department at Sewanee and others who had devoted special attention to certain subjects. The school opened on the first of August and closed with the end of the month, with daily lectures two hours in the morning and one at night, and with the Church services provided: daily Morning and Evening Prayer at the University (St. Augustine's) chapel and noon-day and Evening Prayer and two early celebrations of the Holy Communion at St. Luke's, and two sermons a week by the students, besides the usual Sunday and other services at the Otey Memorial Church, the University chapel and missions on and around the mountain on which Sewanee is situated. Fathers Sargent and Hughson of the Order of the Holy Cross preached the sermons at the Otey Memorial Church and at other points during the month.

In the Summer School proper, regular courses were given by the Rev. W. P. Du Bose, D.D., on The Gospel in the Gospel; by the Rev. T. A. Tidball, D.D., on The Making of the Church of England; by the Rev. W. A. Guerry on Christian Socialism; by Rev. W. H. Du Bose on The Prophets of Israel; by Rev. A. H. Noll on Hymnology; by the Rev. W. S. Bishop on the Atonement, all these lecturers being connected with the University. The Rev. C. B. Wilmer lectured on Christ and Criticism, Mr. Wilmer beginning with an examination of destructive criticism and leading up to the constructive and conservative standpoint. The Rev. Dr. Butler, warden of Seabury Divinity School, Faribalt, Minn., gave a course on catechetics and child nature, giving many practical and timely directions on the training of the child in homes and Sunday Schools, and interesting the mothers, who attended in large numbers, as well as the clergy and teachers. Bishop Gailor lectured on Revelation and Critical Scholarship, in which he made plain the fundamental bases of Christianity and the solid basis of revelation; and made a devotional address to the clergy and divinity students on The Life of the Clergy, which was very helpful, touching on the practical points and on how far clergymen should engage in the affairs of the world.

Several very interesting symposiums were held; on Comity between the Churches, led by the Rev. W. A. Guerry; on The Higher Criticism, led by Rev. W. H. Du Bose, followed by Rev. Dr. Egar, Professor in the Baptist Theological Seminary of Lousville, Ky., and by Bishop Gailor; on The Mission of the Church to the Negroes in the United States, led by Rev. A. B. Hunter of St. Augustine's School for the Industrial Education of the colored race, Raleigh, N. C. At the last Sunday night service, addresses were made on The Progress of Missions, by Bishop Johnston of Western Texas, and Rev. F. F. Reese of Nashville, and on Monday, August 29th, Bishop Johnston ordained to the diaconate two of his candidates, Adolph Michael Hildebrand and George M. Macdougall (the latter, late of the Scotch Congregational ministry), in St. Augustine's chapel, the Rev. Dr. Butler of Faribault, Minn., reading the litany, Rev. Dr. Du Bose, presenting the candidates, and the Bishop preaching the sermon. He dwelt on the necessity of preparing to combat the volume of German Socialism, which so emphasizes the brotherhood of man as to neglect the fatherhood of God; and he also commented on the General Conventions of the Church spending so much time on small matters of ritual, direction, and tradition, as to neglect the weightier matters of Christ's Church, which went generally unpassed upon. He deprecated the possible passing of a canon departing from the "plain Scriptural teaching of Jesus Christ," in the matter of divorce, unless the laity again by their conservative action, negatived the action of the House of Bishops.

Among those in attendance on the lectures were Bishop Gailor of Tennessee, Bishop Bratton of Mississippi, Bishop Sessums of Louisiana, and Bishop Johnston of Western Texas, Dr. Reese of Christ Church, Nashville, Dr. Sprigg, former editor of *The Southern Churchman* of Richmond, Va., Dr. McMean, a Presbyterian minister of Georgia, Dr. Egar of the Baptist Theological Seminary, Louisville, Rev. Messrs E. A. Penick of Phoenix, Arizona, H. W. Mizner, St. Stephen's House, St. Louis, Mo., F. R. Godolphin of Cuero, Texas, Mr. Swan of Texas, Mr. McAlpin of St. Matthew's Church, Covington, Tenn., W. M. Green of St. John's Church, Knoxville, Tenn., Mr. Ambler, of Alabama, Mr. Windiate, of the Church of the Good Shepherd, Memphis, Mr. Harrison of Georgia, Mr. Macdougall and Mr. Hildebrand of Western Texas, W. S. Slack of Mt. Olivet Church, New Orleans, H. J. Mikell of Church of Holy Communion, Charleston, S. C., Mr. Cornish of St. John's Charleston, Walter Mitchell of Sewanee, C. B. Colmore of Pulaski, Tenn., Mr. Rhames, General Missionary of Tennessee, Mr. Lacy of St. James' Church, Brooklyn, N. Y., A. B. Hunter of St. Augustine's School, Raleigh, Rowland Hale of Crowley, La., Edward McCrady of Alabama, and Mr. Eastin of South Pittsburg, Tenn., Mr. Hawes and Mr. Perry of Natchez, Miss., besides a number of laymen and a large body of interested Churchwomen. Besides the reg-

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ular lectures, which many of the women attended, Miss Smiley, the head and organizer of the Society for the Home Study of Holy Scripture, gave an address on the breadth, interest, and scholarly scope of that work, the Sisters of St. Mary arranged a retreat at their Training School for Mountain Girls, conducted by Father Hughson, and conferences were held on child nature. A reception was tendered the clergy by Bishop Gailor, and many opportunities were given for private conferences on particular lines of the work. A resolution was adopted, calling on the General Convention to consider specially the Sunday School Work of the Church.

It was felt by all that this summer school has done much in bringing clergy and workers together from all parts of the country and its continuance annually is looked forward to. Opportunities were also given to visit the various missions about Sewanee in which the students are engaged in work. The Rev. W. S. Bishop of the Theological Department, Sewanee, is Secretary of the Summer School.

On Sunday, August 28th, the Bishop of the Diocese opened the new church at Coalmont, a mission near Tracy City. This mission was started in a new mining settlement within the year and has had a particularly satisfactory growth. Mr. James L. Sykes conducts the services and work of the mission under Rev. W. H. Du Bose. The Bishop preached the sermon, and the church was unable to hold all the people, representatives attending from Sewanee, Tracy City, and other points. This makes the third mission opened in connection with Christ Church, Tracy City. The offering amounted to $89.

VERMONT.

A. C. A. Hall, D.D., Bishop.

Diocesan Notes—Missionary Work.

On Saturday, August 27th, there was committed to the earth in the cemetery of old Christ Church, between Bethel and Randolph the mortal remains of the widow of the late Rev. Moses P. Stickney, who was for 15 years rector of Bethel and Royalton. The Rev. Dr. White and Rev. Clark Robbins officiated.

The Rev. D. D. Chapin, who has resided for the past few years in Brandon, is taking charge of the services in St. Thomas' Church in that village during the vacancy in that cure.

A recent letter from Bishop Hall, who has spent July and August in Italy and the Austrian Tyrol for the benefit of his health, announces great improvement in the same. The Bishop expects to sail from Genoa about September 8th, and to arrive in Vermont about the 23d. The Rev. George B. Johnson, the Bishop's chaplain, returned from his vacation and is in residence at the Bishop's House, Rock Point, Burlington.

Until the last two years there were two counties in Vermont in which no Church services were regularly held, viz.: Grand Isle and Lamoile. About two years ago a monthly service was established at Alburgh in Grand Isle, close to the Canadian border, and has been maintained since from the Bishop's house, chiefly by the Rev. G. B. Johnson. A site has been given and money is being collected to build a chapel. In Lamoile county, services were held formerly in various centers by the Rev. Dr. Harris, for some time diocesan missionary, but for several years none have been held until July, 1903. The Rev. W. T. Forsyth was appointed to the charge of the mission work in this district in October 1903, since which date monthly services have been held either by the missionary in charge or by other clergy. The two centers in this district are Hardwick, a flourishing village where there has been a considerable boom in the granite business; and Hyde Park, a village 17 miles

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west. In Hardwick a hall has been rented and fitted up with altar and other Churchly furniture. Here during this summer, services, always including a celebration of Holy Communion, have been held on mornings of the fourth Sunday of each month. At Hyde Park, services have been held on the evenings of same day, in the Congregational church, loaned to us, with Holy Communion on the following morning. Services have also been held in Johnson and Morrisville, and it is hoped that they will soon be held in Stowe, all thriving villages in the same district. A large number of Canadian Church people have moved into this district during the past few years. It is hoped that a priest may soon be placed in charge of this county when, doubtless, several new centers of Church life would be established. The Rev. Dr. Bliss and Rev. W. T. Forsyth held service in Calvary Church, Underhill, on Tuesday evening, July 26th, when, despite threatening weather, and other difficulties, a fair congregation assembled.

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

The Bishop—St. Margaret's—Recovery of Mr. Howden—City Notes.

The Bishop is now at Bar Harbor, and is slowly regaining his strength. He will return to the Diocese for a short time before the meeting of the General Convention; but his physicians insist that he shall not undertake full work until after Christmas. In the latter part of this month he will have the pleasure of receiving the Archbishop of Canterbury as his guest for a few days; and it is expected that the Archbishop will deliver an address on the Cathedral grounds on the afternoon of Sunday, September 25th.

St. Margaret's Church on Columbia Heights (the Rev. Herbert Scott Smith, D.D., rector) is being greatly enlarged, and in fact entirely remodelled and rebuilt. This improvement has become necessary from the rapid increase of the congregation, and the new building will hold twice as many as the old; but though solidly constructed, it is not yet the permanent and beautiful church which the parish hopes to erect when its members and funds shall still further have increased. The situation is one of the finest in the city, and real estate is there held at such a high price that the acquisition of the ground alone has been a difficult work for a young parish; but its short history has been a very prosperous and successful one in all respects.

Most gratifying reports are received of the rapid recovery in Colorado of the Rev. F. B. Howden, rector of St. John's Church, Georgetown, whose health so completely broke down last spring, as to require a long rest. There is now every prospect that he will be able to resume his work in October. During the month of August the congregations of St. John's and Christ Church, Georgetown, attended services together, the Rev. Dr. Davies of Ohio being in charge. This has been found in former years a convenient arrangement, the two churches being near each other, and both congregations a good deal depleted.

The Sunday School of St. Mark's Church (the Rev. Dr. Devries, rector), has continued its sessions through the summer—rather an unusual thing in Washington, and not often practicable. The plan was adopted of having the same lesson for the whole school, so that in the absence of some teachers, others could readily take their scholars; and the work has gone on most satisfactorily. St. Mark's is one of the most successful and well ordered Sunday Schools in the city, and the rector's interest and excellent work in the S. S. Institute are well known. Arrangements are being made for a retreat for Churchwomen, to be held at the Children's

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The open air services on the Cathedral grounds have continued during the summer with unabated interest. The congregation has sometimes numbered as many as 1,400, and there has been an average attendance of 800. The Bishop of Western Texas was the preacher on the afternoon of August 21st.

TOKYO.

John McKim, D.D., Miss. Bp.

Liberal Gifts of Mrs. Hibbard.

Mrs. William G. Hibbard of Chicago has provided memorial scholarships to her granddaughter and niece, both deceased within the past year, at St. Mary's School, Tokyo, and has also promised a font to the new church at Sendai in memory of the same granddaughter, Miss Grace Gregory. Mrs. Hibbard has heretofore been a large benefactor to the work of the Church in Japan, supporting, as she does, three theological scholarships in Trinity Divinity School and five orphans in the Orphanage at Oji.

CANADA.

News of the Dioceses.—Death of Rev. F. Burt.

Diocese of Saskatchewan.

Bishop Newnham held his first ordination in his new Diocese, July 31st, in St. Alban's Pro-Cathedral, Prince Albert. Two candidates were admitted to the diaconate and two to the priesthood. A reception was tendered to their new Bishop by the congregation of St. Alban's, July 29th, and an address of welcome was read by their church warden. The Diocese was administered till last year by Bishop Pinkham of Calgary.

Diocese of Nova Scotia.

The names decided upon to be submitted to the diocesan Synod for the bishopric are those of the Rev. Dr. Symonds of Montreal, the Rev. W. Tucker of Toronto, and the Rev. Dr. Edwards of Kingston, Jamaica.

Diocese of Huron.

Trinity Church, Brantford, is entirely free from debt. The building was only opened in the beginning of January, and the indebtedness was all paid by August 15th, when the papers relating to the mortgage were burned in the presence of the congregation.

Diocese of Algoma.

The parish of the Church of the Epiphany, Sudbury, has assumed the payment of the incumbent's stipend.—A new church is to be built at Sturgeon Falls, towards which the W. A. of the parish are contributing liberally.

Diocese of Keewatin.

It is hoped that the new Church of St. John the Baptist which was opened lately at Fort Frances, will be consecrated in September when Bishop Lofthouse returns from his Northern visitation. There is a fine parish room connected with the church, which has a fine organ and furnishings but still lacks a bell.

Diocese of Niagara.

While conducting the service at All Saints' Church, Hamilton, last Sunday night, the Rev. F. Burt fell to the floor in a faint. He was carried to the rectory, but died in a few minutes. He was 77 years of age and was at one time rector of Christ Church Cathedral, Montreal, retiring from the active ministry several years ago.

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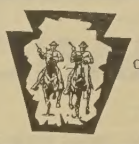

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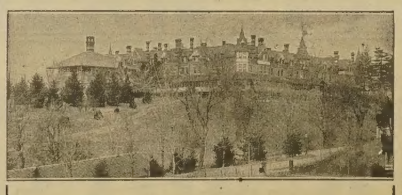

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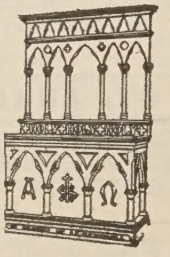

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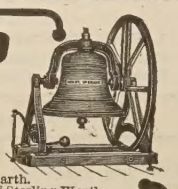

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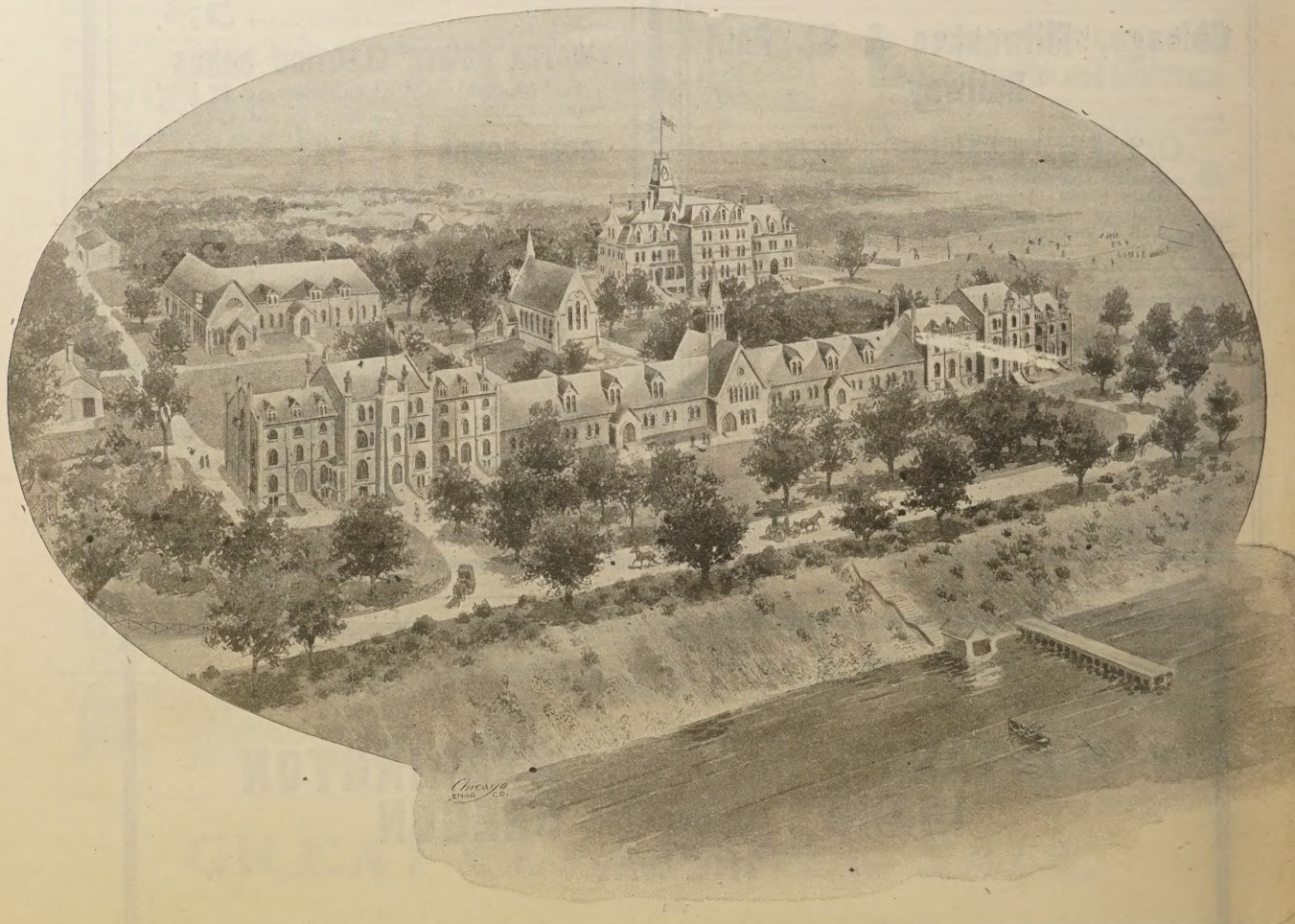

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